THE BOARD FOR LITERATURE AND CULTURE, BOMBAY

A SURVEY
OF
MARATHI DIALECTS

VI

MARATHI OF KASARGOD

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[*Price*—Rs. 4·25]

INTRODUCTION

In the extreme north of Kerala and the Southern part of Mysore in the Taluka of Kasargod there is a small community of cultivators, labourers and hunters who call themselves Marāṭas and speak a language called Marāṭi. It is believed that they have come from the north. They are divided into twelve *wargas* or *baḷis* which are exogamous groups. Their caste disputes are settled by the headman who is called *hontagaru*, and they pay homage to the head of the Sringeri Maṭh. They usually worship the goddess called Mahādevī. The Brahmin community of the area, who call themselves Karhāḍās and speak another dialect of Marāṭhī are their official priests and function as such in their religious ceremonies. Their form of marriage is called dhare which allows the widows to remarry but they cannot marry again into the family of the deceased husband. In some parts, however, the remarriage of the widows is prohibited. A husband or a wife can divorce each other at will and both parties may marry again. They are mostly engaged in the work of land cultivation, they work as labourers and sometimes as hunters. They eat fish and flesh except of the cattle and animals which are generally considered as unclean in the Hindu society.

They call the language they speak marāṭī bāsā while the caste to which they belong marāṭo. This dialect is distinct from the dialects of other communities like the Karhāḍas, Citpāvans and Gauḍ Sārasvats in the locality. This dialect is distinctly closer to the dialects of Marāṭhī than to the dialects called Koṅkaṇī which the other communities speak.

The dialect analysed here and represented under the name Marāṭī, is spoken by a young man of twenty years checked up with the speech of another of a neighbouring

place, of fifty years of age. The informant speaks this dialect in his family and with the members of his caste He has completed his secondary education and knows Kannaḍa, Tuḷu, Malayalam and English. He comes from a village called Nirčal in the Kasargod Taluka of Kannanur district. He has not travelled much. He has never written his language and finds it difficult to write anything in it. The dialect is thus used in oral conversation only. Though basically an Indo-Aryan language, it has borrowed extensively from Tuḷu, Kannaḍa and Malayalam, which is quite natural.

The material collected consists of some 1,200 words, a number of detached sentences, twenty-five small stories and an extensive collection of nominal and verbal paradigms. It is found to be sufficient to give a rounded picture of the language, which is peculiar in many ways and hence in need of a detailed exposition of its grammar. Some difficulty was felt in eliciting the texts from the informant who could not narrate stories of popular origin of his own. Hence he was asked to hear and read a few popular stories and retell them in his own dialect. With a little practice he was then able to give a few texts of his own. This explains why most of the texts are very brief stories and lack any kind of elaboration. Their syntax is quite elementary and simple. As usual in this survey, no attempt is made to compare this dialect with any other and the syntax is not treated separately. The material of the sentences and the vocabulary as also the plan of presentation is kept the same for ease of reference and some of the texts are similar to those in the other dialects but not identical in expression.

The most striking features of the dialect may be indicated here. In phonology, we find a vowel system which is far more elaborate than of any other dialect of Marāṭhī known so far. This is due to the presence of a whole series

of central vowels along with length as distinctive for all Comparatively the consonantal system is simpler, the aspirated sounds being completely absent and the glottal fricative /h/ being confined to very few items. The same is true of the palatal fricative /š/. There is free variation between [l] and [ḷ] and between /n/ and /ṇ/ in the non-initial position. The only affricates used are /č/ and /ǰ/ and the dental affricates are absent even as allophones. In morphology, we have the interesting phenomenon of a distinction between animate and inanimate nouns superimposed on the distinction of the three genders, and most nouns denoting female animate beings are treated as neuter in grammar. The formation of the plural of words denoting relationships is peculiar and allows a different tactical arrangement of the elements with the case suffixes. There is no trace cf an instrumental or agentive case and no trace of a genitive in -l-. The dative shows no suffix with -k. The system of adjectives is more complex and the numerals after ninty are borrowed from the Dravidian languages. The first person singular pronoun is mi and thus different from the Koṅkaṇi dialects. In the verbs the ergative construction is completely absent and all past tenses use the subject in the nominative. The continuous tenses in the past are formed both with the present participle and the gerund and they have also the habitual meaning. In the negative forms only the future has a separate conjugation, and the single forms of potential and optative are peculiar to this dialect alone. In place of the reflexive pronoun, this dialect uses the genitive of the third person to refer to the subject.

Shri S. B. Kulkarni, who is working as field-worker for this survey, helped me in recording and analysing the dialect. The department of Linguistics at the Deccan College and my colleagues in it were of constant help to me, and I have enjoyed the facilities of the linguistic

laboratories and the courtesy of the Director of the Deccan College. The State Board for Literature and Culture and the Government Central Press have continued their patronage and co-operation all along. To all of them sincere thanks are due.

12th October 1967. A. M. GHATAGE.

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CHAPTER I

PHONOLOGY

(*a*) This dialect of Marāṭhī also called Marāṭī shows a vowel system of eighteen phonemes which is an unusually rich one. These vowels represent a perfect pattern of 3 x 3 x 2, which is as follows:

	Front		Central		Back	
	Short	Long	Short	Long	Short	Long
High	i	i:	ɨ	ɨ:	u	u:
Mid	e	e:	ə	ə:	o	o:
Los	ɛ	ɛ:	a	a:	ɔ	ɔ:

In this system the contrasts pertain to the height of the tongue which is three-fold, high, mid and low, the place of the maximum constriction, again three-fold, front, central and back, and that of duration, short and long. The feature of lip-rounding is not distinctive because all the back vowels are rounded while both the front and central vowels are unrounded.

Phonetically speaking the three central vowels are comparatively lower than the front and the back series, and /ɨ/ is in some positions at least a back unrounded vowel [ɯ] while in others it is a slightly lower central vowel [ɨ]. On the whole the contrast between the high and mid central phonemes is unstable with a frequent interchange between the two.

The length in the vowels is set up as phonemic. There are not many minimal pairs which are distinguished by the length of vowels. But there are numerous words of a sub-minimal nature where length can be easily seen to be contrastive. There are some general restrictions on the length contrast. In the word-final position length is

not distinctive and all vowels in this position can be best considered as belonging to the short series. In a given morpheme, usually a single long vowel is found, but its exact position cannot be decided and its length remains unpredicatable either on the basis of syllabic pattern of the morpheme or any other consideration. The vowel is usually long in a monosyllabic word and the vowel preceding the final short vowel /ɨ/ is also long. There is also a difference in the value of length in the word-phonology of the dialect as against the phrase-phonology. Length is more stable in the enunciation of individual words and in slow deliberate speech, while there is a general tendency to shorten long vowels in other than the final and prefinal syllables of /ɨ/ ending words in connected speech and in rapid pronunciation.

The contrast in length can be illustrated with the following examples:—

i/i:	/murigɨ/	animal	/undi:rɨ/	mouse
	/siro/	veins	/si:rɨ/	vein
	/kiḍɔ/	worm	/si:tɔ/	cold
	/irdɛ/	heart	/i:ndɨ/	palm tree
e/e:	/ḍeŋgiyɔ/	gourd	/če:mbu/	copper
	/deyrɨ/	bold	/de:vlu/	temple
	/čeḍu/	girl	/ye:ḍɨ/	goat
ɛ/ɛ̄:	/yɛmɛ/	tortoise	/mɛ:ṇɨ/	wax
	/tɛksi/	taxi	/kɛ̃:sɨ/	hair
	/pɛŋka:ṭɨ/	waiste	/pɛ:ṇṭɛ/	market
ɨ/ɨ:	/nɨmbɨ/	to believe	/mɨ:sɨ/	coal
	/ṭɨkli/	twig	/gɨ:rɨ~ gə:rɨ/	house
	/kɨšṭɨ/	difficult	/ɨ:stɨ/	elephant
ə/ə:	/tuləsɨ/	basil	/maṇə:sɨ/	man
	/gəna/	solid	/gə:ṇɨ/	thick
	/kəvi/	poet	/kə:rɨ/	do
	/čəḍḍi/	shorts	/čə:ṇḍɨ/	ball

a/a:	/aṭi/	cow shed	/a:ṭɨ/	eight
	/aṇi/	and	/a:ṇi/	nail
	/anta/	now	/a:ntɨ/	intestines
	/aṭlu/	jack fruit pit.	/a:dlɛ/	a serpent
u/u:	/kuruvɛ/	basket	/ku:rolu/	hornet
	/unču/	tall	/u:mpɨ/	to sow
	/uḍu/	iguana	/u:ṇu/	hot
o/o:	/koḍu/	bitter	/go:ḍu/	sweet
	/koḍɛ/	umbrella	/ko:gi/	who
	/poṇi/	comb	/ko:gi/	mango-pit
ɔ/ɔ:	/kɔṇɛ/	room	/kɔ:ṭɛ/	castle
	/tɔsɔ/	hare	/ǰɔ:lɔ/	jawar
	/mɔṭṭɛ/	big	/vɔ:ṇṭi/	lip

All isolated words in this dialect end in a vowel and only in longer phrases we find words ending in consonants due to the loss of the final vowels. On the whole the short vowels have a greater frequency than the long ones. The distributional peculiarities of the vowels can be stated as follows:—

(i) Due to the peculiar phonemisization, long vowels cannot occur at the end of a word.

(ii) Mid long vowels /ɛ:/ and /ɔ:/ and /e:/ and /o:/ are initially preceded by the glide sounds [y] and [v] and hence they cannot occur initially if the glides are treated as /y/ and /v/ phonemes.

(iii) Initial occurrence of /i:/ and /u:/ is rare.

(iv) The short vowels /ɛ/ and /ɔ/ do not occur initially either with or without the consonantal glide.

(v) Final /ə/ is rare and is generally replaced by /a/.

(vi) Vowels /ə:/, / :/ are mostly confined to the medial position.

The following pairs illustrate the contrast between vowel qualities. Minimal pairs in this dialect are very few :

e/ɛ	/te/	they	/tɛ/	she, it
	/ye/	these	/yɛ/	this
	/ka:vle/	to eat	/ka:vlɛ/	should eat
	/bosoḷe/	to sit	/bosoḷɛ/	should sit
o/ɔ	/unto/	I was	/untɔ/	he was
	/illo/	I came	/illɔ/	he came
	/tɔ/	he (M)	/to/	they (F)
ɨ/ə	/ṭɨkli/	branch	/ṭəkli/	roof
	/ka:ṇɨ/	ear	/ta:nə/	thirst
	/mɨ:sɨ/	coal	/ma:sə/	meat
ɨ/i	/pa:ṇɨ/	leaf	/paṇi/	water
	/me:ǰɨ/	measure	/me:ǰi/	table
	/ba:ǰɨ/	roast	/ba:ǰi/	vegetable
	/ka:pɨ/	reap	/ka:fi/	coffee
	/ṭɨkli/	branch	/ṭikli/	ear ornament
u/ɨ	/do:nu/	two	/ma:nɨ/	neck
	/mu:ṭu/	fist	/mi:ṭɨ/	salt
	/sɔropu/	serpent	/murigɨ/	animal
	/vasuru/	calf	/undirɨ/	mouse
ɨ:/i:	/ɨ:stɨ/	elephant	/i:sɨ/	twenty
ə/a	/dəklɛ/	small	/daklɛ/	child

A description of the vowel phonemes with examples is given below:

/i/ a short, front, high, unrounded vowel :

/irdɛ/	heart	[irdɛ]
/iṭṭigɛ/	brick	[iṭṭigɛ]
/simma/	lion	[simma]
/virodi/	enemy	[virodi]
/naski/	nail	[naski]
/ti/	there	[ti:]

/iː/ a long, front, high, unrounded vowel :

/iːkɨ/	poison	[iːkɯ]
/iːščɛrɨ/	easy chair	[iːščɛrɯ]
/piːṭɨ/	flour	[piːṭɯ]
/ǰiːbɨ/	tongue	[ǰiːbɯ]

/e/ a short, mid, front, unrounded vowel.

/eklɔ/	alone	[eklɔ]
/eǰǰirɨ/	loudly	[eǰǰirɯ]
/udesi/	morning	[udesi]
/ḍeŋgiyɔ/	gourd	[ḍeŋgiyɔ]
/te/	they	[teː]

In the final position /e/ has a slightly lowered allophone [eˇ] which often overlaps with final /ɛ/. While a word may end in /ɛ/, it may show the higher vowel /e/ if it forms a close phrase with the following word, thus approaching a medial position. This is mostly found in the verbal phrases like:

/poḷige kəːrɨ/	weave
/uṇe kərayčɛ/	expensive
/puḍe ǰa/	to lead

/eː/ a long, mid, front, unrounded vowel. It has often an initial y glide.

/eːkɨ~yeːkɨ/	one	[yeːkɯ]
/eːṇi/	braid of hair	[eːṇi ~ yeːṇi]
/čeːmbu/	copper	[čeːmbu]
/yeːḍɨ/	goat	[yeːṛɯ]

/ɛ/ a short, low (lower-mid), front, unrounded vowel.

[pɛŋkaːṭɨ]	waiste	[pɛŋkaːṭɯ]
/yɛḷəmmɛ/	young	[yɛḷəmmɛ]
/yɛmɛ/	tortoise	[yɛmɛ]
/ruːpɛ/	silver	[ruːpɛ]
/daklɛ/	child	[daklɛ]

/ε : / a long, low (lower-mid) front, unrounded vowel.

/yε : plɨ/	apple	[yε̆ : plɯ]
/pε : ṇṭε /	market	[pε : ṇṭε]
/kε̃ : sɨ /	hair	[kε̃ : s ɯ]
/mε : ṇɨ/	wax	[mε : ṇɯ]

/ɨ/ a short, high, central, unrounded vowel. It has the following allophones :

[ɨ] a short, high, central, unrounded vowel, occurs initially.

/ ɨḷəd /	turmeric	[ɨ ḷəd ɯ]

[ᵻ] a slightly lower variety which occurs medially

/ikkɨ li/	pincers	[ikkᵻli]
/kɨšṭ ɨ/	difficult	[kɨṣṭ ɯ]
/ṭ ɨkli/	twig	[ṭɨkli]

[ɯ] a back, unrounded vowel, occurs finally

/uru : ṭɨ/	circle	[uru : ṭɯ]
/kavi : lɨ/	pan	[kavi : ḷɯ]
/ki : rɨ /	parrot	[ki : rɯ]

/ɨ: / a long, high, central, unrounded vowel. It has two allophones :

[ɨ :] a long, high, central, unrounded vowel, occurring initially.

/ɨ : stɨ/	elephant	[ɨ : stɯ]

[ᵻ :] a lower variety, occurring medially :

/m ɨ: sɨ/	coal	[mɨ : s ɯ]
/hɨ : gɨ/	to ease	[h ɨ :gɯ]

/ə/ a short, mid, central, unrounded vowel :

/əḍov/	to press	[əṛoʋ̣]
/əṇṇɨ /	boiled rice	[əṇṇ ɯ]
/aṇɨkəṭṭ ɨ/	dam	[aṇɨkəṭṭ ɯ]
/tuləsɨ /	basil	[tuləsɯ]
/lo : hə/	metal	[lo : hə]
/sa : tə/	seven	[sa : tə]

/ə:/ a long, mid, central, unrounded vowel :

/kə:rɨ/	do	[kə:rɯ]
/kə:ḷɨ/	yesterday	[kə:ḷɯ]
/gə:ṇɨ/	thick	[gə:ṇɯ]
/də:rɨ/	catch	[də:rɯ]
/maṇə:sɨ/	person	[maṇə:sɯ]

/a/ a short, low, central, unrounded vowel: It has a slightly retracted and higher allophone in the final position [ɐ]

/akkuḍu/	short	[akkuṛu]
/aṭɔ/	memory	[aṭɔ]
/kaṇɛ/	food	[kaṇɛ]
/kɛǰakɨ/	coconut skin	[kaǰakɯ]
/simma/	lion	[simmɐ]
/baba/	father	[babɐ]

/a:/ a long, low, cenrtal, unrounded vowel. It has a back allophone in the final position [a:]

/a:čari/	blacksmith	[a:čari]
/a:guḍu/	hoof	[a:guṛu]
/da:nti/	tooth	[da:ntɯ]
/la:gɨ/	sharp	[la:gɯ]

/u/ a short back, high, rounded vowel. After a vowel it develops a labial glide :

/ba:u/	brother	[ba:wu]
/bandou/	to build	[bandowu]
/murou/	to kill	[murowu]
/uḍu/	iguana	[uṛu]
/uǰvɛ/	right	[uǰvɛ]
/kutrɔ/	dog	[kutrɔ]
/kuruvɛ/	basket	[kuruvɛ]
/kaǰu/	cashew nut	[kaǰu]
/koḍu/	bitter	[koṛu]
/su/	needle	[su:]

/u:/ a long, back, high, rounded vowel.

/u:ṇu/	hot	[u:ṇu]
/u:mpɨ/	to save	[u:mpɯ]
/ku:rolu/	hornet	[ku:rolu]
/ku:lu/	mad	[ku:lu]

/o/ a short, mid, back, rounded vowel.

/oləntɨ/	wall	[oḷəntɯ]
/orpoḍɨ/	to attack	[orpoṛɯ]
/koḍɛ/	umbrella	[koṛɛ]
/kottumbro/	green coriander	[kottumbro]
/bəvo/	brother-in-law	[bawo̤]

/o:/ a long, mid, back, rounded vowel.

/vo:ḍɨ/	to pull	[woṛɯ]
/ko:gi/	mango-pit	[ko:gi]
/ko:ṇu/	who	[ko:ṇu]
/go:u/	husband	[go:wu]

/ɔ/ a short, lower mid, back, slightly rounded vowel.

/kaṭṭɔṇɨ/	building	[kaṭṭɔṇɯ]
/kɔḍkɛ/	hut	[kɔṛkɛ]
/anǰurɔ/	big	[añǰurɔ]
/eklɔ/	alone	[eklɔ]

/ɔ:/ a long, lower-mid, back, rounded vowel :

/kɔ:ŋku/	cough	[kɔ:ŋku]
/ǰɔ:ḷɛ/	saliva	[ǰɔ:lɛ]
/kɔ:ṭɛ/	castle	[kɔ:ṭɛ]

Nasalisation in the vowels is distinctly phonemic in this dialect. This can be seen in such minimal pairs as /bi/ 'nut' and /bī/ 'seed'.

/ba:u/ 'brother' and /bā:vi/ well.

But like the other dialects of Marāṭhī in the Koṅkan area, the nasalised vowels in this dialect are not associated with certain morphological categories and hence is not felt

as prominently as in those dialects. Nasalisation occurs in the following vowels:

/ĩ/	/sĩvovu/	to sew
/ĩ:/	/čĩ:mpɨ/	to suck
/ɛ̃/	/pɛ̃u/	to float
/ã/	/ǰãvəi/	son-in-law
/ã:/	/pã:yɨ/	foot
/ũ:/	/ǰũ:/	yoke
/õ/	/gõnsɨ/	to find out
/õ:/	/dõ:u/	mist
/ɔ̃/	/pɔ̃u/	parched rice.

(*b*) Phonetically speaking there are a few diphthongs in this dialect. Most of them occur in closed syllables. These diphthongs consists of mid or low vowels followed by the two high vowels i̯ and u̯ which are non-syllabic and constitute falling diphthongs. These glides are phonetically slightly lower [e̯] and [o̯] after low vowels. As there is no contrast between such diphthongs and a sequence of a vowel and a following consonantal phonemes like /y/ and /v/ it is found both convenient and economical to analyse these falling diphthongs as sequences of vowels and the two phonemes /y/ and /v/, showing semi-vocalic allophones in this contrast. The following examples are noted :

/e:y/	/be:ylɨ/	bull	[be:i̯lɯ]
	/be:yṇɨ/	sister	[be:i̯ṇɯ]
/ey/	/bəysɨrɨ/	buffalo	[bə:i̯sɨrɯ]
	/dəyttɛ/	many	[dəi̯ttɛ]
/ay/	/aysɨ/	ice	[ai̯sɯ]
	/vayŋgɛ/	bringal	[vae̯ŋgɛ̇]
	/naysɛkə:rɨ/	dèstroy	[nae̯sɛkə:rɯ]
/a:y/	/ba:yrɨ/	outside	[ba:e̯rɯ]
	/ba:ylɨ/	wife	[ba:e̯lɯ]
/uy/	/uyyɛlɛ/	swing	[ui̯yɛlɛ]

/oy/	/koytɔ/	sickle	[koe̯tɔ]
	/soyrɔ/	relative	[soe̯rɔ]
/əv/	/čəvkkɔ/	handkerchief	[čəu̯kkɔ]
	/čəvkəṭɨ/	sash	[čəu̯kəṭɯ]
/av/	/ubavnɛ/	sweat	[ubau̯nɛ]
	/mavsi/	maternal aunt	[mau̯si]
/a:v/	/pa:vsɨ/	rain	[pa:o̯sɯ]
/ov/	/novrɔ/	bridegroom	[nou̯rɔ]
	/kovṇḍi/	hen	[kou̯ṇḍi]

(c) In addition to the diphthongs, the dialect shows a number of vowel clusters. They are mostly found at the end of the words. They are distinguished from the dipthongs by the fact that they form two syllables with distinct peaks, while the diphthongs form a single syllable. Phonetically the second vowel in these clusters is longer than the glide which occurs in the diphthongs and can be regarded as the vowel phoneme. As length in these segments is not distinctive, as it is in the first vowel, it is considered as identical with the short vowel phonemes. A large number of these constitute the imperative forms of verbs in this dialect. In the medial position these vowel sequences may vary freely with the diphthongs as well. The following examples illustrate the vowel clusters :

/ei/	/be:iṇɨ ~ be:yṇɨ/	sister
/əi/	/ǰãvəi/	son-in-law
	/dəittɛ ~ dəyttɛ/	many
	/dəirɨ ~ dəyrɨ/	bold
/ai/	/maṇai/	man
	/miḍbai/	midwife
	/vaiŋgɛ ~ vayŋgɛ/	brinjal
/a:i/	/ha:i/	sail
	/ra:i/	king
	/ba:i/	mother
/ɛu/	/pɛ̃u ~ pɛ̃:u/	to float

/əu/	/gra:hisəu/	to think
/au/	/ugau/	to climb
	/ubau/	to sweat
/a:u/	/ča:u/	to chew
/ou/	/vouru ~ vʊvru/	spring
	/aṭou/	to remember
	/avkou/	to shake
	/urou/	to save
	/dubou/	to milk
/o:u/	/go:u/	husband
	/to:u/	to put
	/do:u/	to wash
	/dõ:u/	dew
	/bõ:u/	to wander
/ɔ:u/	/mɔ:u/	honey
	/pɔ̃:u/	parched rice

(*d*) The consonantal phonemes of the dialect can be tabulated as follows:—

p	t	ṭ	č	k
b	d	ḍ	ǰ	g
m	n	ṇ		ŋ
(f)	s		š	h
	l			
	r			
v			y	

The system has twenty-one members and if we add the marginal phoneme /f/ found in a few borrowed words, they become 22. The system distinguishes five places of articulation and six modes of articulation with a further distinction between voiced and voiceless phonemes in the stop series.

Phonetically both /č/ and /ǰ/ are palatal affricates but are treated as stops with which they go. It may be noted that there are no dental affricates in the dialect even as allophones of these phonemes. The lateral is either the dental [l] or the retroflex [ḷ] which is in free variation with /l/ in all positions except initially where it does not occur. There are no aspirated sounds in this dialect and the occurrence of the fricative /h/ is also very limited. The long consonants are treated as geminates and only / ŋ, r, š and h/ do not occur as geminated consonants. The retroflex voiced stop /ḍ/ sometimes contrasts with the flap [ṛ] but as there is no minimal contrast between [ḍḍ], [ḍ] and [ṛ] only two sequences are set up /ḍ/ and /ḍḍ/.

The description and distribution of the individual consonantal phonemes is given below :—

/p/ a bilabial voiceless stop

/pakuru/	bird	[pakuru]
/paṇṇoru/	ploughshare	[paṇṇoru]
/č :ipɛ/	plantain flower	[či : p ɛ]
/kapri /	tile	[kapri]
/kappɛ /	frog	[kappɛ]

/b/ a bilabial voiced stop

/baččɔ/	sister's son	[baččɔ]
/bappaŋkayi]	papaw	[bappaŋkayi]
/sa : bəṇu/	soap	[sa:bəṇu]
/ubavnɛ /	sweet	[ubau̯nɛ]

/t/ a dental voiceless stop

/tumbiː/	black bee	[tumbi]
/tuləsɨ /	basil	[tuləsɯ]
/pa : tɛ /	butterfly	[pa:tɛ]
/ma : trɛ /	pill	[ma:trɛ]

/d/ a dental voiced stop

/daḍɔ/	mollar tooth	[daṛɔ]
/da : rɨ /	door	[da:rɯ]
/medulu/	brain	[meduḷu]
/ka : ndi/	branch	[ka:ndi]

/ṭ/ a retroflex voiceless stop

/ṭoppi/	cap	[ṭoppi]
/ṭo: ŋ ku/	beak	[ṭo: ŋ ku]
/mi:ṭɨ/	salt	[mi:ṭɯ]
/su:ṇṭu/	ginger	[su:ṇṭu]

/ḍ/ a retroflex voiced stop. It has a flap allophone [ṛ] in the intervocalic position.

/ḍali/	mat	[ḍali]
/ḍa:vu/	laddle	[ḍa:wu]
/daṇḍɔ/	crutch	[daṇḍɔ]
/kiḍɔ/	worm	[kiṛɔ]
/koḍu/	bitter	[koṛu]
/pɔ:ḍɨ/	blister	[pɔ: ṛɯ]

/č/ a palatal voiceless affricate

/čə:ṇḍ ɨ /	ball	[čə:ṇḍɯ]
/čəkrə/	wheel	[čəkrə]
/ka:nčunɔ/	file	[ka:ñčunɔ]
/na:čɨ/	to dance	[na:čɯ]

/ ǰ / a palatal voiced affricate

/ǰo:sti/	friend	[ǰo:sti]
/ǰilgɔ/	boy	[ǰilgɔ]
/mu: ǰu/	monkey	[mu:ǰ u]
/ni:ǰɨ /	to sleep	[ni:ǰɯ]

/k/ a velar voiceless stop

/kaṭi/	stick	[kaṭi]
/kəs ɛ/	how	[kəs ɛ]
/naski/	nail	[naski]
/pak ɛ /	roof	[pakɛ]
/mu:rkɔ/	mad	[mu:rkɔ]

/g/ a velar voiced stop

/gaṇiga/	oilman	[gaṇiga]
/gi:d ɨ /	vulture	[gi:dɯ]
/tə ŋ gi/	younger sister.	[təŋgi]
/baggou/	to bend	[baggowu]
/mi:rgoḷɨ /	curry	[m:rgoḷɯ]

/m/ a bilabial voiced nasal

/mu:ṭu/	fist	[mu:ṭu]
/me:yṇɔ/	mouth	[me:yṇɔ]
/səmbərɨ/	hundred	[səmbərɯ]
/ka:mpɨ/	to jump	[ka:mpɯ]
/kirmɛ/	mucus	[kirmɛ]

/n/ a dental voiced nasal. It as a palatal allophone [ñ] before a palatal affricate. Very often it is also in free variation with the phoneme /ṇ/ in non-initial position

/na:vu/	name	[na:wu]
/nimbarɨ/	sunshine	[nimbarɯ]
/tandulɨ/	rice	[tanduḷɯ]
/danu/	bow	[danu]
/inǰinɨ/	engine	[iñǰinɯ]
/lončɛ/	pickle	[loñčɛ]

/ṇ/ a retroflex voiced nasal. It does not occur initially

/paṭloṇi/	behind	[paṭloṇi]
/moṇṭɛ/	grasshopper	[moṇṭɛ]
/mo:ṇɨ/	to say	[mo:ṇɯ]

/ŋ/ a velar voiced nasal. It does not occur initially.

/aŋṭa/	thumb	[aŋṭa]
/ba:ŋgoli/	hair-dressing	[ba:ŋgoḷi]
/saŋkɔ/	bridge	[saŋkɔ]

/s/ an alveolar voiceless grooved fricative.

/sɨrḍi/	chamaleon	[sɨṛṛi]
/siraṇḍi/	small canal	[siraṇḍi]
/ne:sɨ/	to wear	[ne:sɯ]
/masli/	fish	[masli]

/š/ a palatal voiceless fricative. It has an allophone [ṣ] a retroflexed voiceless fricative, which occurs before a retroflex stop and nasal.

/šəŋkɨ/	conch	[šəŋkɯ]
/uša:ri/	clever	[uša:ri]
/ušṇu/	worm	[uṣṇu]
/kɨšṭɨ/	difficult	[kɨṣṭɯ]

/h/ a glottal voiced fricative

/ha:i/	sail	[ha:i]
/huṭṭu/	oar	[huṭṭu]
/saha:yɨ/	help	[saha:yɯ]
/lo:hə/	metal	[lo:hə]

/f/ a labiodental voiceless fricative.

/fɛnɨ /	fan	[fɛ:nɯ]
/ka:fi/	coffee	[ka:fi]
/a:fimɨ/	opium	[a:fimɯ]

/l/ a dental voiced lateral. It freely varies with the retroflex lateral [ḷ] in all other positions than at the beginning of a word. Even in the phonemic transcription l and ḷ are written as they actually occur in the pronunciation.

/laŋgɔ/	short	[laŋgɔ]
/le:ŋkɨ /	daughter	[le:ŋkɯ]
/urḷəpɨ/	to roll	[urḷəpɯ]
/eklɔ/	alone	[ekḷɔ]
/ikkɨli/	pincers	[ikkɨḷi]

/r/ an alveolar trill with more than two taps

/ra:i/	king	[ř a:i]
/ra:vkɛ/	bodice	[řa:ʋkɛ]
/sɔrɔ/	wine	[sɔřɔ]
/parpɨ/	to creep	[pařpɯ]

/v/ a bilabial frictionless continuant. It has allophones which range from a pure semi-vowel [ʋ] to a bilabial fricative [w] and a labio-dental fricative [v]. [w] occurs before the back vowels.

/vo:ləntɨ/	wall	[wo:ləntɯ]
/vɔguru/	light of weight	[wɔguru]
/vullanə/	woolen	[wullanə]
/sĩvovu/	to sew	[sĩwowu]

[ʋ] occurs after a vowel in a closed syllable :

/mavsi/	maternal aunt	[maʋsi]
/kovṇḍi/	hen	[koʋṇḍi]

[v] occurs before the front and central vowels:

/valɔ/	a golden ornament	[valɔ]
/virodi/	enemy	[virodi]
/aḍuvɛ/	rafter	[aṛuvɛ]
/havɛ/	air	[havɛ]

/y/ a palatal frictionless continuant. It has a vocalic allophone [i̯] after vowels in closed syllables:

[i]	/be:yɨ/	bull	[be:i̯lɯ]
	/soyrɔ/	relative	[soi̯rɔ]
	/ba:ylɨ/	wife	[ba:i̯lɯ]
[y]	/ye:ḍɨ/	goat	[ye:ṛɯ]
	/yɛləmmɛ/	young	[yɛ ḷəmmɛ]
	/rayilɨ/	train	[rayilɯ]
	/ča:yɨ/	tea	[ča:yɯ]

Among the consonantal phonemes, the following contrasts alone need mention:

Voiced and voiceless stops

p/b	/pa:tɨ/	a strip	/ba:tɨ/	cooked rice
t/d	/so:dɨ/	to find	/wɔ:tɨ/	to pour
ṭ/ḍ	/a:ṭɨ/	eight	/a:ḍɨ/	to bring
	/va:ṭɨ/	path	/va:ḍɨ/	to grow
č/ǰ	/či:pɨ/	to suck	/ǰi:bɨ/	tongue
k/g	/koḍu/	bitter	/go:ḍu/	sweet.

nasals

ṇ/ŋ	/miṇkɨ/	to shine	/ta:ŋkɨ/	to throw
	/duŋṭi/	smoke	/ga:ṇṭɨ/	joint
ṇ/n	/ruŋku haṇṭalɔ/	wood-cutter	/višranti/	rest

fricatives.

s/š	/sa:lɨ/	bark	/ša:lɨ/	shawl
	/de:sɨ/	to give	/de:šɨ/	country

(e) *Consonant clusters.*

The clusters of consonant are fairly numerous in this dialect. However, this occurrence is limited to the initial and medial positions of words. All words end in a vowel and in a single consonant in rapid speech but no consonant-cluster occurs in this position.

The clusters in the initial position are few, and occur mostly in words borrowed from Sanskrit or English. They have usually a stop followed by a fricative or a liquid.

Among the medial clusters, those of two consonants are far more numerous than those of three consonants. There are no marked limitations on their formation except that a voiced and a voiceless stop do not come together. All consonants occur as geminates in this position except / ŋ r, š, h/. The consonant /h/ has a very limited occurrence and enters into no cluster. All two consonant-clusters have a syllabic boundary between them.

Three consonant clusters are limited. Most of them contain either a geminated consonant or a homorganic nasal followed by a stop. The third member can be any other consonant.

Consonant clusters of more than three members are not noted in this dialect.

The following examples illustrates the various types of clusters and their positional occurrence.

Initial clusters

/kr/	/kra:yɨ/	price
	/krušikɨ/	farmer
/kl/	/kla:rkɨ/	clerk
/kš/	/kšəmɛ/	forgiveness
	/kšəyɨ/	tuberculosis
/gr/	/grənta/	volume
	/gra:ṇɨ/	eclipse
/gl/	/gla:sɨ/	glass
/tr/	/tra:sɨ/	balance

/dr/	/d̆ra:kša/	grape
/dv/	/dvi:pa/	island
	/dve:šɨ/	hatred
/pr/	/priṇṭərɨ/	printer
	/prəyaṇɨ/	departure
/pl/	/plɛ:gɨ/	plague
/br/	/brəšɨ/	brush
/bl/	/ble:ḍɨ/	blade
/vy/	/vyaparɨ/	trade
/šv/	/šva:sɨ/	breathing
/sṭ/	/sṭu:lu/	stool
	/sṭa:u/	stove

Medial clusters.

Clusters of two consonants including geminates:

/kk/	/akka/	elder sister
	/likku/	louse
/kr/	/ba:krĩ/	bread
	/ni:ṭɨkrɨ/	star
/kl/	/ṭəklɛ/	head
	/d̆əklɛ/	young, small
/kš/	/pərikša/	test
	/šikša/	punishment
/ks/	/tɛksi/	taxi
/gg/	/maggɔ/	weaving mill
	/baggou/	to bend
/gḍ/	/nagḍɔ/	naked
/gt/	/magtɔ/	beggar
/gr/	/sigre:ṭi/	cigarette
	/ǰa:grutɛ/	careful
/gl/	/kəḍəglɛ/	bangle
/gv/	/sagva:ni/	teak tree
/ŋk/	/bu:ŋka/	earth
	/aŋkəlɨ/	to raise
/ŋg/	/si:ŋgɨ/	horn
	/muŋgulu/	ant

/ŋṭ/	/duŋṭi/	smoke
/čč/	/soččɛ/	clean
	/baččɔ/	sister's son
/ǰǰ/	/aǰǰimiri/	rainbow
	/eǰǰirɨ/	loudly
/ǰp/	/koǰpou/	to boil
/ṭṭ/	/kuṭṭɔ/	he-goat
	/iṭṭeṇi/	ladder
/ṭṇ/	/četṇi/	condiment
/ṭt/	/puṭta/	will break
/ṭr/	/da:kṭrɨ/	doctor
/ṭl/	/aṭlu/	jack fruit pit
/ṭs/	/bu:ṭsɨ/	boots
/ḍk/	/meḍkɔ/	pillar
	/suḍkɔ/	sari
/ḍg/	/gaḍgɔ/	jar
/ḍḍ/	/ko:sɨ gəḍḍɛ/	cabbage
	/muḍḍolu/	washerman
/ḍp/	/taḍpɛ/	winnowing basket
	/kɔḍpəṇɔ/	pitcher
/ḍb/	/miḍbai/	mid-wife
/ḍl/	/pəḍlɛ/	cradle
	/minnakoḍli/	king-fisher
/ḍv/	/aḍvɛ/	horizontal
/ḍs/	/kəḍsou/	to delay
/ṇk/	/miṇkɨ/	to shine
/ṇṭ/	/kuṇṭɔ/	lame
	/uṇṭou/	to stick
/ṇḍ/	/ka:ṇḍɛ/	to knead
	/muṇḍɛ/	widow
/ṇṇ/	/paṇṇoru/	ploughshare
	/aṇṇa/	elder brother
/ṇl/	/tɛṇlɛ/	a vegetable
/tk/	/tətkala/	temporary
/tt/	/yettarɨ/	high
	/bittəlɨ/	fence
/tn/	/rətnɨ/	jewel
/tr/	/kutrɔ/	dog

	/a:spətri/	hospital
/dk/	/kudkɔ/	fox
	/ba:dkoli/	duck
/dd/	/muddi/	ring
	/təddɔ/	then
/dn/	/a:dnɛ/	order
/dr/	/podri/	vagina
/dl/	/a:dlɛ/	a kind of serpent
/nč/	/ko:nčɨ/	to pluck
	/minčɨ/	lightning
/nǰ/	/manǰuru/	cat
/nṇ/	/čannṇɛ/	moon
/nt/	/da:ntɨ/	tooth
	/a:nti/	gut
/nd/	/undi:rɨ/	mouse
	/gundəsɨ/	to kick
/nn/	/pannerɨ/	rose
	/kannəḍəka/	spectacle
/ns/	/pi:nsɨ/	feather
/pp/	/kuppi/	bottle
	/bappaŋka:yi/	papaw
/pr/	/kapri/	tile
/pl/	/yɛ:plɨ/	apple
/bb/	/gubbi/	sparrow
	/kobbu/	sugar cane
/mk/	/ǰəmkana/	rug, carpet
/mč/	/čəmčɔ/	spoon
/mṭ/	/čimṭi/	tongs
/mḍ/	/komḍɔ/	cock
/mṇ/	/čimṇi/	sprarrow
/md/	/səmdou/	to subtract
/mp/	/se:mpɨḍi/	tail
	/ḍomparɨ/	elbow
/mb/	/talimbu/	pillow
	/bombi/	navel
/mm/	/simma/	lion
	/čimmɛ/	eyelash

/mr/	/ǰiledomru/	window
/yk/	/pa:ykanɛ/	privy
/yǰ/	/payǰamu/	pajama
/yṇ/	/va:yṇɨ/	mortar
/yt/	/koytɔ/	sickle
/yy/	/uyyɛlɛ/	swing
/yr/	/soyrɔ/	relative
/yl/	/be:ylɨ/	bull
	/ke:ylɨ/	which
/ys/	/naysɛ/	vanishing
/rk/	/murkuṭu/	mosquito
	/mu:rkɔ/	foolish
/rg/	/gərgasɨ/	big saw
	/tirgənɛ/	screw
/rǰ/	/kərǰurɔ/	date palm
	/irǰəṇɨ/	curds
/rḍ/	/kurḍɔ/	blind
	/sɨrḍi/	chamaleon
/rṇ/	/oggarṇɛ ga:lɨ/	to pulverise
/rt/	/to:rtu/	towel
	/po:rtɨ/	to turn back
/rn/	/tərnɔ/	young
	/bərni/	jar
/rp/	/karpeṭi/	carpet
	/parpɨ/	to creep
/rm/	/kirmɛ/	mucus
/ry/	/su:rya/	sun
/rl/	/kurli/	crab
	/urləpɨ/	to roll
/rv/	/gurvarɨ/	pregnant
	/a:širvadɨ/	blessing
/rs/	/nərsɨ/	nurse
	/se:rsou/	to join
/rš/	/kurši/	chair
/lk/	/silkɨ/	silk
	/kalkaṇḍi/	sugar candy

/lg/	/ǰilgɔ/	boy
	/kɨlgi/	pit
/lṭ/	/bɛ:lṭɨ/	belt
	/bɔlṭi/	bolt
/lt/	/čultɔ/	paternal uncle
/ld/	/ba:ldi/	bucket
/lp/	/gelpaṭɨ/	cheek
	/hogalpɨ/	to abuse
/lm/	/almara/	niche
/ll/	/mallɔ/	attic
	/pali/	house lizard
/lv/	/valvi/	white ant
	/təlva:rɨ/	sword
/ls/	/kɛlsi/	barber
/vk/	/savkarɨ/	money-lender
	/ra:vkɛ/	bodice
/vḍ/	/pavḍərɨ/	powder
/vd/	/de:vdari/	pine tree
/vn/	/ubavanɛ/	sweat
/vr/	/novri/	bride
/vl/	/de:vlu/	temple
	/kavlɔ/	crow
/vv/	/movvu/	soft
/vs/	/tovsɛ/	cucumber
	/mavsi/	maternal aunt
/šč/	/niščəyə kə:rɨ/	to decide
/šṭ/	/dušṭa/	wicked
/sk/	/naski/	nail
	/kuskɔ/	bad
/sč/	/isčr:ɛɨ/	easy chair
/st/	/ɨ:stɨ/	elephant
	/postɨmɛnɨ/	postman
/sp/	/a:spətrɨ/	hospital
/sy/	/misyo/	moustache
	/masli/	fish
/sl/	/pusla:rɨ/	fisherman
/sv/	/sãsva/	mustard
/ss/	/bəssɨ/	bus

Clusters of three consonants.

/ŋkr/	/be:ŋkrɛ/	black buck
/ŋkl/	/saŋkli/	latch
/ṇṭl/	/čoṇṭli/	penis
/ṇḍk/	/beṇḍkayi/	lady's finger
/ṇḍr/	/paṇḍrɔ/	white
/ddy/	/pəddyə/	song
/ntr/	/bintrɔ/	timid
/mpl/	/bomplɔ/	pumpkin
/mbk/	/ǰumbkana/	rug, carpet
/mbr/	/kottumbro/	green coriander
/ysr/	/me:ysrɨ/	she buffalo
/rŋk/	/parŋkɨ/	to scratch
/rṇṭ/	/gərṇṭɔ/	nest
/rṇḍ/	/ǰɛrṇḍɔ/	old
/rpl/	/sərpli/	anklet
/lnd/	/kolndirɨ/	rat
/lmp/	/pilmpəṭɨ/	to wring
/lmb/	/kelmbɔ/	plantain tree
/vkk/	/čəvkkɔ/	handkerchief
/vgg/	/avggɛ/	all
/vṇḍ/	/kovṇḍi/	hen
/str/	/istri peṭṭi/	iron

(*f*) Like most spoken dialects which have not undergone any normalisation or standardisation, this dialect of Marāṭhī shows a fair amount of free variation between phonemes and phonemic sequences. The following type of variation is the most frequent which is found in the data collected. To some extent this variation is related to the speed of the speech which is used, the longer variation in the slow careful enunciation being replaced by the shorter variation is rapid and connected speech.

Among the vowels we have the following variations which are fairly frequent :

ə:/ɨ:	/gə:rɨ ~ gɨ:rɨ/	house
	/hə:tɨ ~ hɨ:tɨ/	are

ə/ɨ	/sənto:sənti ~ sɨnto:sɨntɨ/	with delight
ɛ/ya	/tɛnči ~ tyanči/	their
	/gadɛntɨ ~ gadyantɨ/	to the field
	/avgɛnsɨ ~ avgyansɨ/	to all
	/tɛlle ~ tyalle/	to him
	/kaptɛtɨ ~ kaptyatɨ/	they cut
	/gaḍɛčɛ ~ gaḍyačɛ/	of the cart
ɛ:/ya:	/tɛ:sɨ ~ tyã:sɨ/	to him

The following variation in consonantal phonemes should be noted:

Single consonant/geminated consonant :

/so:morɨ ~	sommorɨ/	in front
/ne:yi ~	neyyi/	river
/goṭṭe ~	go:ṭe/	near
/avgge ~	avge/	all
/dəyttɛ ~	dəytɛ/	many
/bukku ~	bu:ku/	hunger
/iččarla ~	ičarla/	asked
/movvu ~	mo:vu/	soft
/kudukkɔ ~	kudkɔ/	wolf

(*g*) Syllabic Pattern.

A syllable in this dialect may consists of one to four phonemes and shows the following patterns :

(i) with one phoneme. It can only be a vowel.

V	a-ḍu-vɛ	rafter
	i:-sɨ	twenty

(ii) with two phonemes:

VC:	un-ču	long
	ik-kɨ-li	pincers
CV:	či-ta-lɨ	deer
	po:-li	scorpion

(iii) with three phonemes:

VCC :	avg-gɛ	all
CCV:	is-tri	iron
	dve-šɨ	hatred
CVC:	lik-ku	louse
	mag-tɔ	beggar

(iv) with four phonemes.

CVCC :	koln-di-rɨ	rat
	pilm-pə-ṭi	to wring
CCVC :	kla:r-kɨ	clerk
	grən-ta	volume, book

CHAPTER II

MORPHOLOGY

Like most other dialects of Marāṭhī, this dialect also makes a three-fold distinction between its words. They are nouns, verbs and indeclinables. They can be formally defined as those which take the suffixes of the oblique and case-suffixes (called nouns) those which take the suffixes of tenses and moods followed by the suffixes of person and number (called the verbs) and the remaining morphemes which do not add any suffixes (called indeclinables). The traditional substantives, adjectives, pronouns and numerals are included in the first, the verbs, participles and verbal derivatives are included in the second and words like conjunctions, interjections, particles and some adverbs are included in the third group.

(a) *Substantives* :

To explain the morphological constructions in which nouns enter in this dialect, it is necessary to classify them into three classes. They can be called genders, Masculine, Feminine and Neuter as they generally agree with the semantic classification into males, females and others Thus from among the animate beings, both men and animals, the males are included in the masculine group, the females in the feminine group. The inanimate objects, however, belong to all the three groups and there is a clearly noted tendency to include female beings into the neuter group, particularly when the sex difference is not emphasised or neglected. In this case there is some discrepancy between the morphological classification and the syntactic usage in this dialect. In the formation of the plural and the use of the oblique and even in the use of a case suffix the distinction between the animate and inanimate also plays some role.

To explain the formation of the plural and to state the distribution of the plural allomorphs, it is further necessary to subdivide these three major groups of substantives into sub-groups according to their endings which are all vowels. The general picture of the plural formation can be stated as follows:—

Gender		*Ending*	*Plural allomorph*
Masculine	1.	-ɔ	-e
	2.	-i-u-ɨ	-ϕ
	3.	-a	-e
Feminine	1.	-i	-yo
	2.	-i	-o
	3.	-i	-ϕ
	4.	-u	-o
	5.	-u	-ϕ
	6.	-ɨ	-i
	7.	-ɨ	-ϕ
Neuter	1.	-ɨ	-ϕ
	2.	-ɨ	-a
	3.	-ɛ	-i
	4.	-ɛ	-ϕ
	5.	-u	-a
	6.	-u	-ϕ
	7.	-i, -a	-ϕ

A detailed statement of the formation of the plural with examples and morphophonemic changes of the stems is given below :

Masculine Nouns

1. The majority of the Masculine nouns end in the vowel -ɔ In the plural it is replaced by the vowel -e.

dəriyɔ	sea	dəriye
pəriyɔ	stream	pəriye
buǰɔ	shoulder	buǰe
malɔ	attic	male

novrɔ	bridegroom	novre
soyrə	relative	soyre
kiḍɔ	worm	kiḍe
gərṇṭɔ	nest	gərṇṭe
maŋgɔ	monkey	maŋge
goḍɔ	horse	goḍe
kavḷɔ	crow	kavḷe
doḷɔ	eye	doḷe
daḍɔ	mollar tooth	daḍe
laŋ gɔ	skirt	laŋge
ǰoišɔ	astrologer	ǰoiše
čultɔ	uncle	čulte
baččɔ	sister's son	bačče
kullɔ	dwarf	kulle
či : lɔ	bag	či : le
sattugɔ	scraper	sattuge
appalɔ	papad	appale
mundarɔ	heel	mundare
suḍkɔ	sari	suḍke

(*a*) In the following words the penultimate vowel /ɔ/ is raised to /o/ before this suffix :

dɔṇḍɔ	stone	doṇḍe
tɔsɔ	hare	tose
pɔḍɔ	bead	poḍe

(*b*) In the following words the penultimate vowel is dropped :

maṇḍuvɔ	pavilion	maṇḍve
bo ŋguḍɔ	bud	bo ŋ gḍe

(*c*) The following stems show some special changes before the plural suffix :

kudkɔ	fox	kuduke
čəvkkɔ	handkerchief	čəvke
ča : liyɔ	spider	čaliye

(*d*) In the following words, though ending in -ɔ, the plural allomorph is φ and not /e/ :

ka:pɔ	phlegm	ka:pɔ
gaḍḍɔ	beard	gaḍḍɔ
gəlɔ	throat	gəlɔ
sɔrɔ	wine	sɔrɔ
ǰɔ:lɔ	jawar	ǰɔ:lɔ

2. Masculine nouns ending in /i/, /u/ or /ɨ/ take the zero allomorph of the plural suffix:

(*a*) ending in /i/

silpi	artist	silpi
kavi	writer, poet	kavi
kɛlsi	barber	kɛlsi
dərǰi	tailor	dərǰi
to:ti	sweeper	to:ṭi
ǰãvoyi	son-in-law	ǰãvoyi

(*b*) ending in /u/

ḍoŋgoru	hill	ḍoŋgoru
maro:gu	road	maro:gu
du:mɨketu	comet	du:mɨketu
bi:kuṇu	bug	bi:kuṇu
gu:ḍu	cage	gu:ḍu
mu:ǰu	monkey	mu:ǰu
ru:ŋku	tree	ru:ŋku
ba:u	brother	ba:u
pu:tu	son	pu:tu
go:u	husband	go:u

(*c*) The penultimate vowel of the following stem changes to /a/ before this suffix:

narolu	coconut	naralu

(*d*) In the following words, the final /u/ changes into /ɨ/ to form the plural form :

soropu	serpant	sorapɨ
de:bəru	louse	debaɪɨ

(*e*) The following two words show some peculiar morphophonemic changes in the stems:

maṇu:su	man	maṇsa
bu:ku	book	buka

(*f*) ending in /ɨ/

tɨṭṭɨ	ground	tɨṭṭɨ
va:gɨ	tiger	va:gɨ
be:ylɨ	bull	be:ylɨ
ki:rɨ	parrot	ki:rɨ
undi:rɨ	mouse	undi:rɨ
kɛ̃:sɨ	hair	kɛ̃:sɨ
ka:ndɨ	shoulder	ka:ndɨ
a:tɨ	arm	a:tɨ
pã:yɨ	foot	pã:yɨ
ka:ṇɨ	ear	ka:ṇɨ
sonarɨ	goldsmith	sonarɨ
bɔ:ṭɨ	finger	bɔ:ṭɨ
di:rɨ	husband's younger brother	di:rɨ

(g) The plural of the following words is peculiar in that it resembles the neuter pattern :

gi:dɨ	vulture	gida
kumbarɨ	potter	kumbara

(*h*) The following masculine noun ending in -o, being a kinshp term, adds -na for the plural :—

bavo	aunt's son	bavona

3. Masculine nouns ending in -a change it to -e to form the plural :

su:rya	sun	su:rye
kɔ̃vala	pumpkin	kɔ̃vale
krɨŝika	former	krɨŝike
gaṇiga	oilman	gaṇige
ma:diga	cobbler	ma:dige

(*a*) The penultimate vowel of the following stem is dropped :

umbura	threshold	umbre

(*b*) The plural of the following kinship terms ending in /a/ is formed by adding the suffix /ṇa/ which appears to be some kind of honorific suffix :

mama	father-in-law	mamaṇa
aJJa	grand father	aJJaṇa
baba	father	babaṇa
aṇṇa	elder brother	aṇṇana
tamma	younger brother	tammaṇa

(*c*) The following words ending in -a remain unchanged in the plural :

dvi:pa	island	dvi:pa
kuṭumba	family	kuṭumba
marakoḍappa	wood-pecker	markakoḍappa
pa:ya	foundation	pa:ya

Feminine Nouns

1. A large number of femine nouns ends in -i. Among them those which have the penultimate consonant (a single one or a geminate one) or a cluster of a homorganic nasal and a stop, add the plural allomorph -yo :

eṇn	braid of hair	eṇiyo
bombi	naval	bombiyo
aṭi	cowshed	aṭiyo
piḷi	plank	piḷiyo
peḍi	verandah	peḍiyo
ḍali	mat	ḍaliyo
suri	knife	suriyo
ḍəbbi	tin	ḍəbbiyo
peṭṭi	box	peṭṭiyo
aŋgi	frock	aŋgiyo
čəḍḍi	shorts	čəḍḍiyo
kaṭi	stick	kaṭiyo
ṭoppi	cap	ṭoppiyo
poṇi	comb	poṇiyo
gubbi	button	gubbiyo

(*a*) The long vowel in the stem of the following words becomes short before this suffix :

vo:ṇṭi	udder	voṇṭiyo
bi:ḍi	bidi	biḍiyo
be:nči	cot	benčiyo
ga:ḍi	cart	gaḍiyo

(*b*) In the following stems, the final vowel is dropped before the suffix -yo :

ne:yi	river	neyyo
miši	moustache	misyo
moti	nose-ornament	motyo
muddi	ring	muddyo
a:ṇi	nail	a:ṇyo
kuppi	bottle	kuppyo
kandi	branch	kandyo

2. Feminine nouns ending in -i but having a consonant cluster of two different consonants as their penultimate sound add -o as the allomorph of the plural before which the final -i is lost :

savli	shade	savlo
kapri	tile	kapro
kɨlgi	pit	kɨlgo
sɨrḍi	chameleon	sɨrḍo
kurli	crab	kurlo
ṭɨkli	sole	ṭɨklo
pakli	petal	paklo
naski	nail	nasko
koyti	sickle	koyto
čimṭi	tong	čimṭo
sərpli	chain	sərplo
saŋkli	chain	saŋklo

(*a*) The penultimate vowel of the following stem becomes short :

ga:ǰi	thunder	gaǰio

(*b*) The following stems show peculiar morphophonemic changes:

se:mpɨḍi	tail	sempuḍo
ikkɨli	pincers	iklo
kavi:li	pan	kavlo

3. The following feminine nouns ending in -i take a zero allomorph of the plural suffix:

ǰalli	pebble	ǰalli
masli	fish	masli
valvi	white ant	valvi
uḍki	hiccough	uḍki
se:ṇḍi	pig tail	se:ṇḍi
maṇḍi	thigh	maṇḍi
ba:ǰi	vegetable	ba:ǰi
ba:kri	loaf of bread	ba:kri
činčaṭi	frying pan	činčaṭi
ǰavli	cloth	ǰavli

(*a*) The following feminine kinship terms ending in -i form their plural by adding the suffix -ṇa as in other cases·

aǰǰi	grand mother	aǰǰiṇa
čulti	paternal uncle's wife	čultiṇa
oṇi	paternal uncle's daughter	oṇina
ba:i	mother	ba:iṇa
mami	mother-in-law	mamiṇa
mavši	maternal aunt	mavšiṇa

4. Feminine nouns ending in -u change it to -o to form the plural:

muŋgulu	ant	muŋgulo
likku	louse	likko

(*a*) In the following words the long vowel of the stem is shortened:

a:guḍu	hoof	aguḍo
a:ḍuku	bone	aḍko

(*b*) In the following words the suffix is -vo:

su	needle	suvo
mo:ḍu	axe	moḍuvo
sa:su	mother-in-law	sasvo

5. Feminine nouns, in the following groups, though ending in -u take a zero allomorph of the plural:

puloṇu	sand	puloṇu
ṭo:ŋku	beak	ṭo:ŋku
ǰuṭṭu	tuft of hair	ǰuṭṭu
mu:ṭu	fist	mu:ṭu
go:ṇu	centipede	go:ṇu

6. Feminine nouns ending in ɨ form their plural by adding /i/ before which the first vowel is lost and the penultimate long vowel becomes short:

sa:lɨ	skin	sali
ye:ḍɨ	she goat	yeḍi
ba:lɨ	razor	bali
bã:vɨ	well	bãvi
ye:lɨ	creeper	yeli
ǰa:lɨ	bush	ǰali
ma:lɨ	necklace	mali

If the penultimate vowel is /ə/, it is lost:

olənti	well	olnti
čaləni	sieve	čalni

The plural of the following feminine nouns is peculiar:

si:rɨ	vein	siro
kambəlɨ	blanket	kambəlo
či:nčɨ	tamarind	činčo
kayiba:lɨ	saw	kayibəli

7. The following feminine nouns also ending in -ɨ add a zero allomorph for the plural :

gelpaṭ	cheek	gelpaṭɨ
si:ŋkɨ	sneeze	si:ŋkɨ
ǰi:bɨ	tongue	ǰi:bɨ
ma:ṇɨ	neck	ma:ṇɨ
pa:ṭɨ	back	pa:ṭɨ
a:ntɨ	gut	a:ntɨ
ko:ṭɨ	coat	ko:ṭɨ
tuləsɨ	besil	tuləsɨ
va:ṭɨ	way	va:ṭɨ

There is a single feminine word ending in -a which remains unchanged in the plural :

bu:ŋka	earth	bu:ŋka

Neuter Nouns.

1. Neuter nouns ending in -ɨ and belonging to the following group. take the zero allomorph of the plural morpheme :

aṇɨkəṭṭɨ	dam	aṇɨkəṭṭɨ
gra:ṇɨ	eclipse	gra:ṇɨ
buḍarɨ	rented house	buḍarɨ
navi:lɨ	peacock	navi:lɨ
šəri:rɨ	body	šəri:rɨ
tɔ:ṇdɨ	face	tɔ:ṇdɨ
pɔ:ṭɨ	belly	pɔ:ṭɨ
kali:dɨ	liver	kali:dɨ
a:spətrɨ	hospital	a:spətrɨ
i:kɨ	poison	i:kɨ
va:yṇɨ	mortor	va:yṇɨ
na:kɨ	nose	na:kɨ
vəkadɨ	medicine	vəkadɨ
kã:salɨ	cheek	kã:salɨ

2. Neuter nouns ending in -ɨ and belonging to the following group change their final vowel into /a/ to form the plural; and the long vowel of the stem becomes short:

da:rɨ	door	dara
pa:kɨ	wing	paka
gi:dɨ	vulture	gida
gə:rɨ	house	gəra
pa:lɨ	root	pala
pu:lɨ	flower	pula
nitɨkrɨ	star	niṭɨkra
pi:nsɨ	feather	pinsa

(*a*) Before this suffix the vowel of the penultimate open syllable is dropped:

baṇḍelɨ	cave	baṇḍla
kata:lɨ	rock	katla
kubalɨ	roof	kubla
agarɨ	garden	agra
kapalɨ	forehead	kapla
saŋkaṭɨ	disease	saŋkṭa
soḍaṇɨ	green coconut	soḍṇa
čərakɨ	spinning wheel	čərka
kaṇḍalɨ	net	kaṇḍla

(*b*) In the following forms the morphophonemic changes are worth noting:

ǰɛva:ṇɨ	meal	ǰevṇa
pɛŋkaṭɨ	waist	peŋṭa
dɛ:ṇṭɨ	stalk	dɛṇṭa
kumbarɨ	potter	kumbara

(*c*) The following three kinship terms indicating female persons form their plural on the pattern of the feminine nouns, though syntactically they are used as neuters:

beyṇi	sister	beyṇiyo
leŋki	daughter	leŋkiyo
ba:ylɨ	wife	baylo

3. Neuter nouns ending in -ɛ replace it by the vowel - i in the plural formation.

taḍpɛ	winnowing basket	taḍpi
maṇḍɛ	vessel	maṇḍi
ra:vkɛ	bodice	ra:vki
kəḍəglɛ	bangle	kəḍəgli
koḍkɛ	shed	koḍki
pakɛ	roof	paki
aḍuvɛ	rafter	aḍuvi
volukkɛ	bedsheet	volukki
kuruvɛ	basket	kuruvi
kelɛ	plaintain	keli
ka:rətɛ	bitter gourd	ka:rəti
tovsɛ	cucumber	tovsi
korɛ	shovel	kori
ra:ṭɛ	pulley	ra:ṭi
suttigɛ	hammer	suttigi
daklɛ	child	dakli
kattɛ	donkey	katti
modalɛ	aligator	modali
pa:tɛ	butterfly	pa:ti

(*a*) Before this suffix the penultimate ɛ and ɔ become close e and o:

tɛṇḍlɛ	olibanum	teṇḍli
kɔḍkɛ	hut	koḍki

4. Neuter nouns ending in -ɛ but belonging to the following group take zero as the plural allomorph:

karɛ	shore	karɛ
da:ḍɛ	tusk	da:ḍɛ
be:ŋkrɛ	black buck	be:ŋkrɛ
voṇṭɛ	camel	voṇṭɛ
ko:gilɛ	cuckoo	ko:gilɛ
gu:mɛ	owl	gu:mɛ
yɛmɛ	tortoise	yɛmɛ

moṇṭε	grasshopper	moṇṭε
du:pε	grave	du:pε
čimmε	eyelash	čimmε
irdε	heart	irdε
maǰε	mole	maǰε
lɔnčε	pickle	lɔnčε
ma:trε	pill	ma:trε
ga:ṇilε	tumour	ga:ṇilε

5. Neuter nouns ending in -u form their plural by replacing u by a, and the stem undergoes the usual morphophonemic changes like the loss of the penultimate vowel in open syllable :

pɔ:ru	puppy	pora
murkuṭu	mosquito	murkuṭa
du:du	breast	duda
nakuḍu	wood	nakuḍa
muṇḍu	dhotee	muṇḍa
su:tu	thread	suta
pakoru	bird	pakra
va:suru	calf	vasra
manǰuru	cat	manǰra
masuku	fly	maska

(*a*) In the following words the changes are special:

go:ru	cow	goruva
su:ṇu	daughter-in-law	su:ṇo

6. Neuter nouns ending in -u and included in the following group add the zero allomorph of the plural :

nunnu	lip	nunnu
mɔ:ru	peahen	mɔ:ru
uḍu	iguana	uḍu
ku:ḍolu	hornet	ku:ḍolu
biskuṭu	biscuit	biskuṭu

7. Neuter nouns ending in -i or -a take the zero allomorph of the plural:

(*a*) ending in -i

marubu:mi	desert	marubu:mi
su:liga:li	storm	su:liga:li
aǰǰimiri	rainbow	aǰǰimiri
a:likayi	hail	a:likayi
kuri	sheep	kuri
gubbi	sparrow	gubbi
badkoli	duck	badkoli
muŋgusi	mongoose	muŋgusi
vo:nti	lizard	vo:nti
po:li	scorpion	po:li
tumbi	black bee	tumbi

(*b*) The following nouns show a feminine pattern in consonance with their meaning:—

kovṇḍi	hen	kovṇḍo
miri	black pepper	miriya
pulli	grand daughter	pulliyo
taŋgi	younger sister	taŋgiyo

(c) ending in -a

palla	lake	palla
bu:kampa	earthquake	bu:kampa
simma	lion	simma

(*d*) In the following words the ending is -e in the plural

pa:rivala	pigeon	pa:rivale
almara	cupboard	almare

(*e*) The following neuter word of kinship usage adds -na for the plural:

akka	elder sister	akkaṇa

The oblique morpheme.

Whenever a noun enters into a longer morphological construction, a morpheme is added to it before either the case suffixes are added or a post-position follows it. This a purely structure morpheme is called oblique because it is absent in the uninflected form of the noun in the singular and plural. The oblique morpheme differs in the singular and plural in case of the animate nouns, while in case of the inanimate nouns it remains the same. Thus one set of suffixes is used for the animate singular and inanimate singular and plural, while another set is used for the animate plural. As a singular and a plural oblique has to be set up it is convenient to have two sets of suffixes for the plural oblique, one for the animate and the other for the inanimate which second is formally identical with the singular oblique. The actual suffix of the obliqus is conditioned by the gender of the noun and its ending and the complex situation can be best represented as a tabulation of the following type. This requires a more detailed classification of the noun stems.

Gender and type.	*ending*	*ob. sg.*	*ob pl. I*	*obl. pl. II*
Mas. 1	-ɔ	-ɛ	-ɛ	-ɛ:n
Mas. 2	-ɔ	-e	-e	x
Mas. 3	-ɔ	-a	-a	-a:n
Mas. 4	-ɔ	-φ	-φ	-ɛ:n
Mas. 5	-ɨ	-a	-a	-a:n
Mas. 6	-ɨ	-ə	-ə	x
Mas. 7	-u	-a	-a	-a:n
Mas. 8	-u	-φ	-φ	x
Mas. 9	-u	-va	-va	-va:n
Mas. 10	-a	-φ	-φ	-(a):n
Mas. 11	-a	-ɛ	x	-ɛ:n
Mas. 12	-i	-φ	x	-ɛn ∾ -ya:n
Mas. 13	-i	-a	x	-ya:n
Mas. 14	-o	-φ	-φ	-φ

Gender and type	*ending*	*ob. sg.*	*ob. pl. I*	*obl. pl. II*
Fem. 1	-i	-φ	-φ	-ɛ:n∼ya:n
Fem. 2	-i	-e	-e	x
Fem. 3	-i	-ye	-ye	x
Fem. 4	-ɨ	-ɛ	-ɛ	-ɛ:n
Fem. 5	-ɨ	-i	-i	-iya:n
Fem. 6	-ɨ	-e	-e	x
Fem. 7	-u	-i	-i	x
Fem. 8	-u	-e	-e	x
Fem. 9	-u	-a	-a	-a:n
Fem. 10	-u	-φ	-φ	-a:n
Fem 11	-u	-ve	x	-va:n
Fem. 12	-a	-e	-e	x
Neut. 1	-ɨ	-a	-a	-a:n
Neut. 2	ɨ	-i	-i	-ɛ:n∼ya:n
Neut. 3	-ɨ	-φ	-φ	-ya:n
Neut. 4	-ɨ	-e	-e	x
Neut. 5	-ɛ	-φ	-φ	-ɛ:n∼ya:n
Neut. 6	-u	-a	-a	-a:n
Neut. 7	-u	-φ	-φ	-a:n
Neut. 8	-u	-e	x	-a:n
Neut. 9	-u	-va	x	-va:n
Neut. 10	-i	-φ	-φ	-ɛ:n∼ya:n
Neut. 11	-a	-φ	-φ	-a:n
Neut. 12	-a	-ɛ	-ɛ	-ɛ:n

If an animate or an inanimate noun does not occur in a particular group, this is indicated by a cross (x) in the respective column of the oblique plural. These patterns are illustrated with a few examples which follow. The morphophonemic changes in the stem are generally the same as in the plural formation. The following two features may be emphasised in this context (i) If the suffix begins with a vowel, the final vowel of the noun is dropped. (2) If the final vowel of the noun is /i/ or /u/, either it changes into /y/ or /v/ or if retained a /y/ or a/v/ is added before the suffix. The condition for the alternation cannot be precisely stated.

M 1

malɔ	attic	malɛ	
meḍkɔ	pillar	meḍkɛ	
novrɔ	bridegroom	novrɛ	novrɛ:n
soyrɔ	relative	soyrɛ	soyrɛ:n
kiḍɔ	worm	kiḍɛ	kiḍɛ:n
ǰilgɔ	boy	ǰilgɛ	ǰilgɛ:n
kudkɔ	fox	kudukɛ	kudukɛ:n
maṇḍvɔ	mantop	maṇḍvɛ	
sattugɔ	scraper	səttəgɛ	
dəṇḍɔ	stone	doṇḍɛ	
koḍpəṇɔ	pitcher	koḍpəṇɛ	

M 2

appalɔ	papad	appale	

M 3

dəriyɔ	sea	dəriya	
pəriyɔ	stream	pəriya	
ča:liyɔ	spider	ča:liya	ča:liya:n

M 4

buǰɔ	shoulder	buǰɔ	
kuṇḍɛčɔ	squirrel	kuṇḍɛčɔ	kuṇḍɛčɛ:n

M 5

kšəyɨ	tuberculosis	kšəya	
sonarɨ	gold-smith	sonara	sonara:n
tɨṭṭɨ	ground	tɨṭṭa	
va:gɨ	tiger	vaga	vaga:n
gi:dɨ	vulture	gida	gida:n
ki:rɨ	parrot	kira	kira:n
da:ntɨ	tooth	dantə	danta:n
a:tɨ	hand	ata	
bɔ:ṭɨ	finger	bɔṭa	
be:ylɨ	bull	beila	beila:n
undi:rɨ	mouse	undra	undra:n
mi:rgolɨ	curry	mirgla	

M 6

ča:yɨ	tea	ča:yə	

M 7

soropu	serpent	soropa	soropa:n
ḍoŋgoru	hill	ḍoŋgra	
maro:gu	way	marga	
bi:kuṇu	bug	bikṇa	bikṇa:n
maṇusu	man	maṇsa	maṇsa:n
gu:ḍu	cage	guḍa	
ḍe:bəru	louse	ḍebra	ḍebra:n
pu:tu	son	puta	puta:n

M 8

uǰǰoḍu	light	uǰǰoḍu	
mulamu	ointment	mulamu	

M 9

do:u	mist	dõva	
mu:ǰu	monkey	muǰva	muǰva:n
pu	pus	puva	
gu	stools	guva	
ba:u	brother	bava	bava:n
go:u	husband	gova	gova(le)na

M 10

dvi:pa	island	dvi:pa	
su:rya	sun	su:rya	su:rya:n
kuṭumba	family	kuṭumba	
mama	father-in-law	mama	mama(le)na
aṇṇa	elder brother	aṇṇa	aṇṇa(le)na
tamma	younger brother	tamma	tamma(le)na

M 11

marakoḍappa	wood-pecker	marakoḍəppɛ	marakoḍəppɛ:n
gaṇiga	oilman	gaṇigɛ	gaṇigɛ:n
ma:diga	cobbler	ma:digɛ	ma:digɛ:n

M 12

a:čari	smith	ačari	ačarɛ:n
dərǰi	tailor	dərǰi	dərǰɛ:n

M 13

maṇai	man	maṇaya	maṇaya:n
ǰãvoyi	son-in-law	ǰãvəya	ǰãvəya:n

M 14

bavo	paternal aunt's son	bavo	bavo(le)na

F 1

oṇi	paternal uncle's daughter	oṇi	oṇi(le)na ~ oṇiya:n
čulti	paternal uncle's wife	čulti	čultɛ:n
valvi	white ant	valvi	valvɛ:n
ǰalli	pebble	ǰalli	
ba:ŋgoli	hair dressing	ba:ŋgoli	
bombi	navel	bombi	bombiya:n bombiye:n
ga:ǰi	thunder	gaǰi	
ba:ǰi	vegetable	baǰi baǰiye	
ba:i	mother	ba:i	ba:i(le)na

F 2

naski	nail	naske
ṭɨkli	sole	ṭɨkle
kɨlgi	pit	kɨlge
savli	shade	savle
rəkki	ash	rəkke
kapri	tile	kapre

F 3

maṇḍi	thigh	maṇḍiye	
aṭi	cow shed	aṭiye	
pɨli	plank	pəliye	
ḍali	mat	ḍaliye	
vo:ṇṭi	udder	voṇṭiye	
ḍəbbi	tin	ḍəbbye	
peḍi	verandah	peḍye	
neyi	river	neyye	
misi	mustache	misye	
se:ṇḍi	pig tail	se:ṇḍye	

F 4

sɨrḍi	chameleon	sɨrḍɛ	sɨrḍɛ:n
masli	fish	maslɛ	
kurli	crab	kurlɛ	kurlɛ:n

F 5

gelpaṭɨ	cheek	gelpaṭi	
pa:ṭ	back	paṭi	
ye:ḍɨ	goat	yeḍi	veḍiya:n
sa:lɨ	hide	sali	
a:gɨ	fire	agi	
čikəlɨ	mud	čikli ~ čikle	
oləntɨ	wall	olnti	

F 6

si:r	vein	si:re	
ta:ṇ	thirst	taṇe	
ǰi:bɨ	tongue	ǰibe	
ma:ṇ	neck	maṇe	
biyer	earth	biye	

F 7

puloṇu	sand	pulṇi	
mu:ṭu	fist	muṭi	
bã:vu	well	bã:vi	
ḍa:vu	ladle	ḍavi	

F 8			
ṭo : ŋku	beak	ṭoŋke	
kɔ : ŋku	cough	kɔŋke	
F 9			
a : guḍu	hoof	a : guḍa	
mu ŋgulu	ant	mu ŋgla	mu ŋgla : n
ǰuṭṭu	pig tail	ǰuṭṭa	
a : ḍuku	bone	aḍka	
F 10			
go : ṇu	centipede	go : ṇu	
likku	louse	likku	likka : n
F 11			
sa : su	wife's mother	sasve	sasva : n
F 12			
bu : ŋka	earth	bu : ŋke	
N 1			
aṇ ɨ kəṭṭɨ	dam	aṇ ɨ kəṭṭa	
gra : ṇɨ	eclipse	gra : ṇa	
navi : lɨ	peacock	navila	
šəri : r ɨ	body	šəri : ra	šəri : ra : n
tɔ : ṇḍ ɨ	mouth	tɔṇḍa	
na : kɨ	nose	naka	
ra : ṇɨ	forest	raṇa	
pi : ns ɨ	feather	pinsa	
kata : lɨ	rock	katla	
kãsal ɨ	cheek	kansla	
pɔ:ṭɨ	stomach	pɔṭa	
pa : k ɨ	wing	paka	
malab ɨ	sky	malba	
niṭɨkrɨ	star	niṭɨkra	
čita : lɨ	back buck	čitla	čitla : n
me : ysr ɨ	buffalo	meisra	meisra : n
p ɛŋ kaṭ ɨ	waist	pe ŋ kṭa	
gi:dɨ	vulture	gida	gidan
ǰɛva : ṇɨ	meal	ǰevṇa	

N 2			
minčɨ	lightning	minči	
ɨ:stɨ	elephant	ɨsti	ɨstɛ:n
beiṇɨ	sister	beyṇi	beiṇya:n
le:ŋkɨ	daughter	leŋki	leŋkɛ:n
N 3			
bɛ:lṭɨ	girdle zone	bɛ:lṭɨ	
buḍarɨ	rented house	buḍarɨ	
kombančelɨ	a kind of insect	kombančelɨ	
ba:velɨ	bat	bavel	bavelya:n
a:isɨ	ice	ais	
ke:kɨ	cake	ke:k	
N 4			
ba:ylɨ	wife	bayle	
ǰa:ŋgɨ	thigh	ǰaŋge	
va:sənɨ	smile	va:səne	
gelpaṭɨ	cheek	gelpaṭɛ	
N 5			
karɛ	shore	karɛ	
serɛ	wave	serɛ	
čanṇɛ	moon	čanṇɛ	čanṇɛ:n
kɔḍkɛ	hut	kɔḍkɛ	
ka:lɛ	court yard	kalɛ	
daklɛ	child	daklɛ	daklɛ:n
kattɛ	donkey	kattɛ	kattɛ:n
gu:mɛ	tortoise	gu:mɛ	gu:mɛ.n
lɔnčɛ	pickle	lɔnčɛ	
maǰɛ	mole	maǰɛ	
N 6			
pakoru	bird	pakra	pakra:n
va:suru	calf	vasra	vasra:n
du:du	milk	duda	
manǰuru	cat	manǰra	manǰra:n
masuku	fly	masuka	masuka:n
mɔ:ru	peahen	mɔra	

N 7

nunnu	lip	nunnu	
uḍu	iguana	uḍu	uḍva:n
ku:dolu	hornet	ku:dolu	ku:dola:n
medulu	brain	medulu	
biskuṭu	biscuit	biskuṭu	

N 8

su:ṇu	daughter-in-law	su:ṇe	su:ṇa:n

N 9

go:ru	cow	gorva	gorva:n

N 10

pa:maǰi	moss	pa:maǰi	
su:liga:li	storm	su:liga:li	
a ǰǰimiri	rainbow	aǰǰimiri	
kuri	kid	kuri	
karaḍi	bear	karaḍi	karaḍiya:n
kovṇḍi	hen	kovṇḍi	kovṇḍiya:n
mu ŋgusi	mongose	mu ŋgusi	muŋ gus ɛ:n
vo:ṇṭi	lizard	vo:ṇṭi	voṇṭya:n
tumbi	black bee	tumbi	tumbɛ :n
taŋ gi	younger sister	ta ŋgi	taŋgiya:n

N 11

palla	lake	palla	
bu:kampa	earthquake	bu:kampa	
simma	lion	simma	simma:n
akka	elder sister	akka	akka(le)na

N 12

ko:lera	cholera	kolerɛ	
pa:rivala	pigeon	parivalɛ	parivalɛ:n

The kinship terms in this dialect show a constructional peculiarity which needs emphasis. Though these terms belong to all the three genders and form their oblique sg.

and plural according to the patterns listed above, their plural suffix, which is uniformally -na in all cases comes after the oblique and the case-suffix. In the following examples the dative is given to illustrate this:

		Dat. sg.	pl.	Dat. pl.
čultɔ	paternal uncle	čultɛle	čulte	čultɛlena
go:u	husband	govale	go:u	govalena
mama	father-in law	mamale	mamaṇa	mamaleṇa
aǰǰa	grand father	aǰǰale	aǰǰaṇa	aǰǰalena
baba	father	babale	babaṇa	babaleṇa
aṇṇa	elder brother	aṇṇale	aṇṇana	aṇṇalena
tamma	younger brother	tammale	tammana	tammalena
bavo	paternal aunt's son	bavole	bavona	bavoleṇa
aǰǰi	grand mother	aǰǰile	aǰǰiṇa	aǰǰileṇa
oṇi	paternal aunt's daughter	oṇile	oṇina	oṇilena
ba:i	mother	baile	baina	baileṇa
mami	mother-in-law	mamile	mamiṇa	mamileṇa
mavši	maternal aunt	mavšile	mavšiṇa	mavšileṇa
akka	elder sister	akkale	akkaṇa	akkaleṇa

Cases

The oblique form is followed by the various case-suffixes, which are all bound forms. The post-positions which can follow the oblique mostly after the addition of the genative suffix are free forms and can occur as independent words

The following cases are found in this dialect.

Dative	-le∼sɨ	'to. for'
Comparative	-ni∼nɨ∼nɛ	'as compared to than'
Ablative	-su	'from'
Locative 1	-nti	'in'
Locative 2	-rɨ	'on'
Genitive	-č-	'of'

The dative suffix -sɨ occurs only after the oblique plural of the animate nouns. The comparative case is used only when one thing is compared to another as being superior or inferior in some quality. The genative suffix-č- occurs after both the singular and plural oblique and is itself followed by the following gender number markers It thus virtually behaves like an adjactive. These markers are :

	Singular	Plural
Mas	-ɔ	-e
Fem.	-i	-o
Neut.	-ɛ	-i

When the genitive is followed by a post-position or a case suffix, it takes the oblique suffix - ɛ in place of all these gender-number markers.

The following post-positions are noted in this dialect ·

oṭe	near
goṭṭe	near
səŋgati	with
du:rɨ	away
bitturu	inside
munda	below at the root
və:rɨ∼vɔ:rɨ	on, above
mundlɛ	from below
paṭloṇi	behind
ədikɨ	more
addi	before
bayerɨ	outside
miŋge	them, after
ka:lɨ	below, down

The various constructions in which the nouns enter can be stated as follows:—

(i) N + obl + case suffix.

kirale	to the parrot
kaprele	to the tile
pəliyele	to the plank
gida:nsɨ	to the vultures
dərǰɛ :nsɨ	to the tailors
bã:vičɔ	of the well
muŋ la:nčɛ	of the ants
muŋgusiči	of the mongoose
parivalɛ:nčɔ	of the pigeons
gərantɨ	in the house
bã:vintɨ	in the well
gaḍiyentɨ	in the cart
ruŋkarɨ	on the tree
paṭirɨ	on the back

(ii) N + obl + č + obl + case suffix.

maṇsančɛnɨ	by the men
murganč ɛnɨ	than the animals
manǰračɛni	than the cat
kɔḍkɛčɛni	than the hut

(iii) N + obl + case suffix + case suffix.

ruŋ karsu	from above the tree
ṭəkḷɛrsu	from above the head
atarsu	from above the hand
ruŋ karle	from the tree
margarne	by the road
vaṭɛ:rne	along the way

(iv) N + obl + č + obl. + postposition.

gaḍ ɛčɛ bitturu	in the cart
ruŋ kačɛ munda	below the tree
gəračɛ goṭṭe	near the house
dɔṇḍ ɛčɛ vəri	on the stone
malbačɛ ka:li	under the sky
govačɛ sɔŋgati	along the husband

(v) N + obl. + č + obl. + post-position + case suffix

neyyečɛ oḷesu	from near the river.
kɔṭɛčɛvɔ:rne	from over the fence.

(vi) N + obl. + č + obl. + case suffix + post-position.

ruŋkačɛnɨ du:r i	away from the tree
avgɛ :nčɛnɨ paṭloṇi	behind all
akkačɛnɨ addi	before the elder sister

(vii) N + obl. + č + obl. + case suffix + post-position. + case suffix

gəračɛ nɨ du:rsu	far off from the house.

(b) *Adjectives*.

Only a small number of words can be called real adjectives in this dialect, if we define them as used attributively or predicatively with an agreement in gender and number with the noun they qualify. But there are also a number of words which can qualify nouns in the attributive or predicative capacity without any agreement or with a derivative form with the genitive suffix -č- or with the help of an auxiliary participle with untɔlɔ added to it. In the last two cases they generally function as attributes while the basic indeclinable forms are mostly predicative in use. As many of these words use one or more of these methods of qualification we can classify them primarily on the basis of being declinable or not and then the various combinations which are possible with the other modes. The following groups can be conveniently distinguished :

(i) Adjectives which are declinable and are followed by the gender-number morphemes. Such are :

nov-	new	ǰun-	old
pik-	ripe	vɔ:l-	raw
suk-	dry	dɨkl-	small
bintr-	timid	kuṇṭ-	lame
yekl-	alone	mu:rk-	mad

(ii) Adjectives which can be declined but can also be used with the use of the participle in an attributive capacity.

Such are :

ub-	vertical	aḍv-	horizontal
kusk-	bad, dirty	paṇḍr-	white
tərl-	big		

(iii) Adjectives which are declinable but as an attribute use both the genitive form and the participle construction. Only one such is noted :

mɔṭṭ	big, fat

(iv) Adjectives which cannot be declined. They are mostly used as predicates. Such as :

gəna	solid	tɔmbɔ	little, few
uda:ri	generous	ša:nti	patient
təyari	ready	lɔṭṭɛ	false

(v) Adjectives which are indeclinable but have a genitive form used as attributes Such are :

sopuru	their	kiṣṭə	difficult
ka:yammu	permanent	tətkala	temporary
pa:pu	poor	so:mmu	similar, equal
bəyaŋ kər i	terrible	dušṭa	wicked

(vi) Adjectives which are indeclinable, but have only a participle phrase as attribute. Such are :

bəḍḍi	blunt	u:ṇu	hot
tiṇḍi	cold	vorsəru	full
ka:li	empty	neyɔ	smooth
čəvkka	square	vɔrɛ	curved
ča:rɛ	oblique	dəittɛ	much
kilgi	deep		

(vii) Adjectives which are indeclinables, but have both the genitive form and the participle phrase when used as attributes. Such are :

la:gɨ	sharp	bəndɨ	shut
gə:ṇɨ	thick	voguru	light
gɨṭṭɨ	strong	po:rlu	fine
dɔrɔgɨ	rough	unču	high
akkuḍu	short	sɨrtu	straight
rundu	broad	yettarɨ	high, tall
tɨggɨ	low	uruṭu	round
tɨṭṭɨ	flat	ejjirɨ	loud, big
sa:du	kind	uša:ri	clever
ǰa:grutɛ	careful	dəirɨ	bold
a:sa	greed	soččɛ	clean
səḍilɨ	loose	ǰo:ru	brave

The markers of gender and number used with the declinable adjectives are the same as the most usual noun endings and those which come after the genitive suffix -č-

	Sigular	Plural
Mas.	-ɔ	-e
Fem.	-i	-o
Neut.	-ɛ	-i

When the following noun is used in some case or has a post-position after it, the attributive adjective is put in an oblique form, which is formed by adding the suffix /ɛ/ for all genders and numbers. The following are a few sample paradigms :

ǰun— old

	Sg.	Pl.	obl.
M.	ǰunɔ	ǰune	
F.	ǰuni	ǰuno	ǰunɛ
N.	ǰunɛ	ǰuni	

kuṇṭ— lame

	Sg.	Pl.	obl.
M.	kuṇṭɔ	kuṇṭe	
F.	kuṇṭi	kuṇṭo	kuṇṭɛ
N	kuṇṭɛ	kuṇṭi	
	ub - standing upright		
M.	ubɔ	ube	
F.	ubi	ubo	ubɛ
N	ubɛ	ubi	

When an adjective forms an attributive form with the genitivesuffix -č- it is put in an oblique form before this suffix. The oblique ends in either -ɛ, -a or - ϕ.

The following examples illustrate this formation :—

unču	long	unča-
sopuru	narrow	soupura-
la:gɨ	sharp	laga-
pattəlɨ	small	pattəla-
rundu	broad	runda-
po:rlu	nice	porlu~porla-
voguru	light	vogura-
yettarɨ	tall	yettara-
mo:u	soft	mo:u-
pa:pu	poor	pa:pa-
gɨṭṭɨ	strong	gɨṭṭa-
doraggɨ	curved	doraggɨ-
tɨṭṭɨ	flat	tɨṭṭa-
deiri	bold	deira-
ambəṭɨ	sour	ambəṭa-
mɔṭṭ	big	mɔttɛ-

The genitive suffix -č- is further followed by the gender-number markers in agreement with the following noun.

Some adjectives use as an attribute a particle phrase in which the adjective is followed by the participle untɔlɔ∽i∽ɛ, according to the gender and number of the following nouns. Such constructions are used only with the indeclinable adjectives.

The forms of the participle are :

	Sg.	Pl.	obl.
M.	untɔlɔ	untele	
F.	unteli	untelo	untɛlɛ
N.	untɛlɛ	unteli	

A few examples are

gɨṭṭɨ untɔlɔ maṇusu	a strong man
po:rlu untẹlɛ čeḍu	a beautiful girl
po:ṛlu untɔlɔ pu:tu	a beautiful boy
tɨṭṭɨ unteli bu:ŋka	flat earth.

(c) *Pronouns*

Personal pronouns

	Singular		Plural	
First person	mi	'I'	ami	'we'
Second person	tu	'thou'	tumi	'you'
Third person				

remote	'that'	'those'
M.	tɔ	te
F.	ti	to
N.	tẽ	tī
proximate	'this'	'these'
M.	yɔ	ye
F.	yi	yo
N.	yẽ	yī

Interrogative pronouns

kɔ:ṇɨ	'who'
ka:ytɛ	'what'
ka:yi	'why'

Pronominals

itte	'here'	ti	'there'	ki	'where
əsɛ	'thus'	təsɛ	'like that'	kəsɛ	'how'
iṇe	'here'	tiṇe	'there'	kiṇe	'where
inɛsɛ	'this way'	tiṇɛsɛ	'that way'	kinɛsɛ	'what way'
		təddɔ	'then'	koddɔ	'when'
				keilɨ	'which'

Pronominal declensions

Pronoun	Dative	Genitive	Ablative 1, 2, 3	Comparative	Associative	Locative
mi	male	maǰ-	maǰǰɛnsu maǰǰɛoṭesu maǰǰɛgoṭṭesu	maǰǰɛṇɨ	maǰɛsaŋgate	maǰɛgoṭṭe
ami	amale	amč-	amčɛnsu amčɛoṭesu amčɛgoṭṭesu	amčɛṇɨ	amčɛsaŋgate	amčɛgoṭṭe
tu	tulle	tuǰ-	tuǰǰɛnsu tuǰǰɛoṭesu tuǰǰɛgoṭṭesu	tuǰǰɛṇɨ	tuǰǰɛsaŋgate	tuǰǰɛgoṭṭe
tumi	tumale	tumč-	tumčɛnsu tumčɛoṭesu tumčɛgoṭṭesu	tumčɛṇɨ	tumčɛsaŋgate	tumčɛgoṭṭe

tɔ ti tɛ	tɛlle	tɛčč-	tɛɛčč nsu tɛččɛ oṭesu tɛččɛ goṭṭesu	tɛččɛṇɨ	tɛččɛsaŋgate	tɛččɛgoṭṭe
te to ti	tɛ:nsɨ	tɛnč-	tɛnčɛnsu tɛnčɛoṭesu tɛnčɛgoṭṭesu	tɛnčɛṇɨ	tɛnčɛsaŋ gate	tɛnčɛgoṭṭe
yɔ yi yɛ	yelle	yɛč-	yɛččɛnsu yɛččɛoṭesu yɛččɛgoṭṭesu	yɛččɛṇɨ	yɛččɛsaŋgate	yɛččɛgoṭṭe
ye yo yi	yɛ:nsɨ	yɛnč-	yɛnčɛnsu yɛnčɛoṭesu yɛnčɛ goṭṭesu	yɛnčɛṇɨ	yɛnčɛsaŋgate	yɛnčɛgoṭṭe
kɔ:ṇ	koṇale	koṇač-	kɔṇačɛnsu kɔṇačɛoṭesu kɔṇačɛgoṭṭesu	kɔṇačɛṇɨ	kɔṇačɛsaŋgate	kɔṇačɛgoṭṭe

(d) *Numerals*

The numerals in this dialect can be enumerated as follows.

ye:kɨ	1	ti:sna ye:kɨ	31
do:ṇu	2	ti:sna do:ṇu	32
ti:ṇɨ	3	ti:sna sa:tɨ	37
ča:rə	4	ti:sna nəvvu	39
pa:nčɨ	5	čali:sɨ	40
sa	6	čalisna ye:kɨ	41
sa:tɨ	7	čalisna do:nu	42
a:ṭɨ	8	čalisna nəvvu	49
novu	9	pənnasɨ	50
da	10	sa:ṭɨ	60
əkra	11	səttərɨ	70
bara	12	əṭṭərɨ	80
tɛra	13	sɔṇppə	90
čəvda	14	soṇpət onǰɨ	91
pəndra	15	soṇpərt rəḍḍɨ	92
soḷa	16	soṇpət mu:ǰɨ	93
sətra	17	soṇpət na:ḷɨ	94
əṭra	18	soṇpət əiṇɨ	95
ikṇi:s	19	soṇpət a:ǰɨ	96
i:sɨ	20	soṇpət ye:ḷɨ	97
i:sna ye:kɨ	21	soṇpət eṇmɨ	98
i:sna do:ṇu	22	soṇpət orumbɨ	99
i:sna ti:ṇɨ	23	səmbərɨ	100
i:sna ča:rə	24	səmbərna ye:kɨ	101
i:sna pančɨ	25	səmbərna do:ṇu	102
i:sna sa	26	doṇ səmbərɨ	200
i:sna sa:tɨ	27	sa:sɨ	1000
i:sna a:ṭɨ	28	ərdɛ	half
i:sna nə:u	29	ka:ḷɨ	one fourth
ti:sə	30	mukkaḷɨ	three fourth

eknərdɨ	one and half
eknaka:ḷi	one and one fourth
ekna mukkaḷɨ	one and three fourth
do:nərdə	two and a half

The use of the numerals with rational beings can be seen in the following examples:—

ye:kɨ pu:tu	one son
doggɨ pu:tu	two sons
dogga leŋkiyo	two daughters
tiggɨ pu:tu	three sons
tigga leŋkiyo	three daughters
čəuggi pu:tu	four sons
čəugga leŋ kiyo	four daughters
panč loŋkɨ pu:tu	five sons
da loŋ ka leŋkiyo	ten daughters

Some other numeral expressions are :

ye:kɨkuḷi	one by one
dogga dogga	two by two
tigga tigga	three by three
ekda	once
donda	twice
eukuččɨ	one at a time
ekεkuḷεnsɨ	one at a time (animate)
euku	one (inanimate)

(*e*) *Verbs*

The material collected for the study contains 169 verbs of which 5 are monosyllabic, 94 are disyllabic, 69 trisyllabic and one is found to have as many as four syllables. By the usual convention the verb root is identified with the form of the imperative mood in the second person singular because this form shows no suffix whatsoever. Excluding the five monosyllabic roots which end in the vowels a, i and e, all other roots in this dialect end in either u or ɨ. When the verb root ends in u, it is invariably preceded by some other vowel; while those which end in ɨ are preceded by a consonant. Most roots which end in u are either causatives or transitives, while those in ɨ are both transitives and intransitives. The syllabic patterns of these roots show a wide variety and the following 18 types are distinguished and illustrated :

1. CV pattern (5 roots) :

gi	to take
na	to bathe
ye	to come
ǰa	to go
ka	to eat, to drink

2. VCV pattern (5 roots) :

ã:sɨ	to smile
u:ṭɨ	to rise
a:ḍɨ	to bring
i:kɨ	to sell
i: ǰɨ	to be extinguished.

3. CVV pattern (6 roots) :

ro:u	to stay
vo:u	to become
to:u	to keep
bõ:u	to wander
pε̃ u	to swim
do:u	to wash

4. VCCV pattern (2 roots) :

u:mpɨ	to sow
aykɨ	to hear

5. CVCV pattern (57 roots) :

bo:gɨ	to see
rə:ḍɨ	to weep
če:lɨ	to walk
ča:ṭɨ	to lick
gi:lɨ	to swallow
če:rɨ	to graze
pu:rɨ	to bury
də:rɨ	to hold
lo:ṭi	to push
ma:gɨ	to beg, to ask for
bu:ḍɨ	to sink
či:rɨ	to split, to tear

6 CVCCV pattern (23 roots) :

narkɨ	to groan
ko:nčɨ	to pluck
parpɨ	to creep
nɨmbɨ	to believe
bu:ŋkɨ	to bark
la:mbɨ	to hang
či:mpɨ	to suck
po:nčɨ	to pinch

7 CVCCCV pattern (1 root) :

parŋɨ	to scratch

8 VCVV pattern (4 roots) :

əḍou	to press
ugau	to climb
urou	to save
aṭou	to remember

9. VCVCV pattern (6 roots) :

uda:rɨ	to vomit
apaḍɨ	to touch
i:sarɨ	to forget
uta:rɨ	to climb down
akərɨ	to call
avəḷɨ	to tighten

10. VCCVV pattern (3 roots) :

uslou	to be rash
uṇṭou	to stick
aŋkou	to drive

11. VCCVCV pattern (11 roots) :

iskərɨ	to scrape
ambəḍɨ	to plough
umbəlɨ	to root out
aŋkəlɨ	to lift
irgəlɨ	to bloom
antərɨ	to spread

12. CVCVV pattern (13 roots):

čalou	to move
dubou	to milk
biǰ ou	to soak
peṭou	to enkindle
puṭou	to break
berou	to write
doḍou	to hide

13. CVCVCV pattern (15 roots):

mu:səpɨ	to smell
čoləṭɨ	to rub
səḍilɨ	to loosen
sivərɨ	to sprinkle
nisa:rɨ	to slip
kəḍapɨ	to cross
pəsərɨ	to spread

14. CVCVCCV pattern (2 roots):

hogalpɨ	to abuse
yerɨggɨ	to lean back

15. CVCCVV pattern (9 roots):

kergou	to melt
kəḍsou	to delay
ko ǰɒou	to boil
səmdou	to substract
se:rsou	to join
baggou	to bend

16. CVCCVCV pattern (5 roots):

tuŋkəɪɨ	to spit
səmbəlɨ	to pay
gundəsɨ	to kick
kombəsɨ	to prick
poggəlɨ	to scatter

17. CVCCCVCV pattern (1 root) :
    pilmpəṭɨ   to wring

18. CVCVCCVV pattern (1 root) :
    badalpou   to change

The verbal paradigms of an intransitive, a transitive and the auxiliary verbs are given below for ready reference.

Intransitive—bo:sɨ to sit'

Present			
I P.		bosto	bosto
II P.		boste	bosteu
III P.		bosta	bostɛtɨ
Future			
I P.		bosa:nɨ	bo:su
II P.		bossi	bossiu
III P.		bosadɨ	bosti
Past			
I P.		boslo	boslo
II P.		boslesi	bosleu
III P.	M	boslɔ	bosle
	F	bosli	boslo
	N	boslɛ	bosli
Perfect			
I P.		boslau	boslau
II P.		boslesɨ ~ bosle	bosleunsu ~ bosleu
III P.	M	bosla	bosletɨ
	F	bosya ~ bosliy a	boslotɨ
	N	boslɛ	boslyetɨ ~ bosliyetɨ
Pluperfect			
I P.		boslonto	boslonto
II P.		boslente	boslenteu
III P.	M	boslɔntɔ	boslente
	F	boslinti	boslonto
	N	boslɛntɛ	boslinti

Conditional

I P.		bosto	bosto
II P.		boste	bostɛ untev ~ bostɛ un
III P.	M	bostɔ	boste
	F	bosti	bosto
	N	bostɛ	bosti

Imperative

II P.	bo:sɨ	bosa

Potential

boso:vti

Optative

bosolɛ

Permissive

I P. bosoya ~ bosoyaga

Participle

Present bosə:tɨ

Past boslɔlɔ ~ bosleli ~ boslɛlɛ

Adverb of concomitant action

bostana

Infinitive

bosole

Gerund

bosonu

Verbal noun

bosončɛ

Casual base

bosou

Negative

Present boso:t na:yi

	Future		
I P.		bosana	bosana
II P.		bosane:sɨ	bosaneunsu
III P.		bosana	bosane:tɨ
	Past		
		bosonɨ na:yi	
	Imperative		
II P.		bosoŋko	

Transitive—ka:pɨ 'to cut'

Present		
I P.	kapto	kapto
II P.	kaptɛ ~ kaptɛsɨ	kapteu
III P.	kapta	kaptɛtɨ
Future		
I P.	kapi:nɨ	kapi:nɨ
II P.	kapsi	kapsiu
III P.	kapi:dɨ	kapti
Past		
I P.	kaplo	kaplo ~ kaplau
II P.	kaplesɨ	kapleu
III P	kapla	kaplani
Perfect		
I P.	kaplau	kaplau
II P.	kaplesɨ	kapleunsu
III P.	kapla	kaplani
Pluperfect		
I P.	kaplonto	kaplonto
II P.	kaplente	kaplenteu
III P.	kaplantɛ	kaplanintɛ

Conditional

I P.		kapto	kapto
II P.		kaptɛ	kaptɛ untev ~ kaptɛ un
III P.	M	kaptɔ	kapte
	F	kapti	kapto
	N	kaptɛ	kapti

Imperative

II P.	ka : pɨ	kapa

Potential

kapo : ti

Operative

kapul ɛ

Permissive

I P. kapiya ~ kapiyaga

Participle

Present	kapi : t ɨ
Past	kaplɔlɔ ~ kapleli ~ kaplɛlɛ

Adverb of concomitant action

kaptana

Infinitive

kapule

Gerund

kapunu

Verbal noun

kapunč ɛ

Causal base

kapou

Negative

Present kapi : t na : yi

	Future		
I P.		kapi:na	kapi:na
II P.		kapi:nesɨ	kapi:neunsu
III P.		kapi:na	kapine:tɨ
Past		kapunna:yi	
	Imperative		
II P.		kapuŋko	

The Substantive verb—a:sɨ 'to be'.

Present			
I P.		ha:u	ha:u
II P.		hə:sɨ	hə:səu ~ hə:suu
III P		ha	hə:tɨ
Future			
I P.		asanɨ	asuu
II P.		assɨ	assiu
III P.		asadɨ	asti
Past			
I P.		unto	unto
II P.		unte	unteu
III P.	M	untɔ	unte
	F	unti	unto
	N	untɛ	unti
Pluperfect			
I P.		astonto	astonto
II P.		astente	astenteu
III P.	M	astɔntɔ	astente
	F	astintɨ	astonto
	N	astɛntɛ	astinti

The verb—vo:u 'to become'

Present			
I P.		voto	voto
II P.		vote	voteu
III P.		vota	votɛtɨ
Future			
I P.		vo:ynɨ	vo:u
II P.		vosi	vosiu
III P.		vo:ydɨ	voti
Past			
I P.		ǰalo	ǰalo
II P.		ǰalesɨ	ǰaleunsu
III P.	M	ǰalɔ	ǰale
	F	ǰali	ǰalo
	N	ǰalɛ	ǰali
Perfect			
I P.		ǰalau	ǰalau
II P.		ǰalesɨ ~ ǰale	ǰaleunsu ~ ǰaleu
III P.	M	ǰala	ǰaletɨ
	F	ǰaliya	ǰalotɨ
	N	ǰalɛ	ǰaliyetɨ
Pluperfect			
I P.		ǰalonto	ǰalonto
II P.		ǰalente	ǰalenteu
III P.	M	ǰalɔntɔ	ǰalente
	F	ǰalinti	ǰalonto
	N	ǰalɛntɛ	ǰalinti
Conditional			
I P.		voto	voto
II P.		votɛ	votɛ untev ~ votɛ un
III P.	M	votɔ	vote
	F	voti	voto
	N	votɛ	voti

Imperative.		
II P.	vo:u	vova
Optative		
	vovlɛ	
Participle		
Present	vo:tə	
Adverb of concomitant action		
	votana	
Infinitive		
	vo:vle	
Gerund		
	vo:vnu	
Verbal noun		
	vo:vunčɛ	
Causal base		
	vovou	
Negative		
Present	vo:t na:yi	
Future		
I P.	vo:yna	vo:yna
II P.	voyne:sɨ	voyneunsu
III P.	vo:yna	voyne:tɨ
Past		
	vovnɨ na:yi	
Imperative		
II P.	vo:uŋ ko	

An analysis of the preceding paradigms reveals a number of interesting facts These verbal forms can be looked at from different points of view and classified in a number of ways so as to bring out their structural features. We may divide them into two major groups as finite and non-finite forms based on the syntactic freedom they enjoy, the

finite forms being phrase-free while the non-finite being phrase-bound. Among the non-finite are included the two participles of present and past, the adverb of concomitant action, the infinitive, the gerund and the verbal noun. All others are finite forms. These finite forms can be further classified into three groups, simple forms, forms which are made up of a syntactic phrase but of great cohesion and forms which to-day are a simple word but show traces of a phrasal origin. The negative forms of the present and past are of the second type, the imperative negative and the forms of the pluperfect are of the third type while all others belong to the first type. Another way to classify the verbal paradigms would be to put them into two groups according as they show an identical pattern both in the intransitive and transitive verbs, or have some difference. Only the three past tenses, simple past, perfect and pluperfect, show a difference in the pattern with intransitive and transitive verbs. All other forms have no structural difference in both types of verbs A more eleborate but useful classification would be between sets of forms which show formal distinctions as regards the categories of person, gender and number. Four such groups can be easily distinguished.

Group I.—Here a single form constitutes the whole paradigm. Here are included the potential (Tr. Int.), the optative (Tr. Int.), the present and past negative (Tr. Int.), the negative imperative (Tr. Int.) and the permissive (Tr. Int.).

Group II.—Here only a two-fold distinction between a singular and a plural is made. These are the forms of the imperative of both Tr. and Int. verbs.

Group III.—Here six forms are distinguished with three persons and two numbers. This group includes the present (Tr. Int.), future (Tr. Int.), the future negative (Tr. Int.) and the past, perfect and pluperfect of Transitive verbs only.

Group IV.—Here as many as ten forms are distinguished, with three persons and two numbers and further the three genders in the third person. Here are included the past, perfect and pluperfect of Intransitive verbs and the conditional (Tr. Int.)

A detailed exposition of the formation of the different forms is given below :—

Present

The morpheme of present tense is /t/ which is followed by the person and number markers. These are :

I. P.	-o	-o
II P.	-e	-eu
III P.	-a	-ɛtɨ

In the second person singular and third plural the vowels e and ɛ vary freely.

The present tense morpheme /t/ has an allomorph /tt/ which occurs after the following roots :

ye	to come	yetta	
to:u	to keep	tovtta	
vo:vu	to string	vovtt-	
do:vu	to wash	dovtt-	
bo:rɨ	to fill	bortt-	
ba:ǰɨ	to bake	baitt-	baǰɨ
na:čɨ	to dance	naitt-	načɨ-

The following examples illustrate the present formation:

ka	to eat	kato	I eat	katɛtɨ they eat
na	to bathe	nata	he bathes	

me:ǰɨ	to measure	meǰta	he measures
ǰa	to go	ǰat ɛ ∽ ǰat ɛsɨ	you go
da:mpɨ	to cover	dampto	we cover
dubou	to milk	dubovto	we milk
bo:gɨ	to see	bogta	he sees

Before the present morpheme the roots undergo the following morphophonemic changes:

(i) The final vowel ɨ is dropped:

va:ḍɨ	to grow	vaḍt-
iččarɨ	to ask	iččart-
kə:ṇɨ	to dig	kənt-
ča:ṭɨ	to lick	čaṭt-
sa:ŋgɨ	to tell	saŋgt-
la:mbɨ	to hang	lambt-
də:rɨ	to hold	dərt-

(ii) In the follownig roots all of which show a cluster before the final ɨ, the vowel is kept:

narkɨ	to groan	narkɨt-
koŋkɨ	to cough	koŋkɨt-
paɪŋkɨ	to scratch	paɪŋkɨt-
u:mpɨ	to sow	u:mpɨt-
ko:nčɨ	to pluck	končɨt-
parpɨ	to creep	parpɨt-
yerɨggɨ	to lean back	yergɨt-
la:mbɨ	to hang	lambɨt-
yerpɨ	to filter	yerpɨt-

(iii) In the following roots the final ɨ changes to ə:

mu:səpɨ	to smell	mu:səpət-
aykɨ	to hear	aykət-
nɨmbɨ	to believe	nɨmbət-
bodɨkɨ	to live	bodɨkət-
vo:dupɨ	to read	vo:dupət-
miṇkɨ	to shine	miṇkət-
po:rtɨ	to turn	portət-
urləpɨ	to roll	urləpət-
hogalpɨ	to abuse	hogalpət

(iv) The final u of the following roots changes to v :

ro:u	to stay	rovt
čalou	to move	čalovt-
kərgou	to melt	kərgovt-
ča:u	to chew	čavt-
dubou	to milk	dubovt-
aṭou	to remember	aṭovt-
tapou	to heat	tapovt-
berou	to write	berovt-
urou	to save	urovt-
sarou	to smear	sarovt-

(v) In the following roots the u is loss :

vo:u	to become	vo:t-
do:vu	to wash	dovtt-
vo:vu	to string	vovtt-
ro:vu	to stand	rovt-
to:vu	to keep	tovtt-

(vi) The following roots add an u before which the final u becomes v :

biǰou	to soak	biǰovut-
siǰou	to cook	siǰovut-
koǰpou	to boil	koǰpovut
baggou	to bend	baggovut-
solpou	to cheat	solpovut-

(vii) The long ponultimate vowel becomes short :

ro:vu	to stand	rovt-
ča:u	to chew	čavt-
ã:sɨ	to smile	ãst-
uda:rɨ	to vomit	udart-
gi:lɨ	to swallow	gilt-
kə:ṇɨ	to dig	kəṇt-
če:rɨ	to graze	čert-
ka:pɨ	to cut	kapt-
pu:rɨ	to bury	purt-

ka:ṇḍɨ	to husk	kaṇḍt-
ka:mpɨ	to jump	kampt-
ku:sɨ	to rot	kust-

(viii) In the following few roots the long vowel remains :

ra:pɨ	to fly	ra:pt-
u:mpɨ	to sow	u:mpɨt-
ba:ḍpɨ	to fade	ba:ḍpət-

(ix) The final d of the root gets assimilated to the present morpheme /t/ :

pa:dɨ	to fart	patta
so:dɨ	to search	sotto

(x) The following changes in the base should be noted :

gi	to take	ge-
de:sɨ	to give	de-dɛ-
ne:sɨ	to wear	nɛs-
ke:lɨ	to play	kɛl-
oḍɨ	to pull	ɔḍ-
lo:ṭɨ	to push	lɔṭ-
čo:rɨ	to steal	čɔr-
ǰo:ḍɨ	to flutter	ǰɔḍ-
bo:lɨ	to speak	bɔl-
če:lɨ	to walk	čəl-
vo:tɨ	to pour	vɔt-
ka:ṇḍɨ	to husk	kaṇ-
pinǰɨ	to card	pin-
ba:ndɨ	to tie	ban-
tã:kɨ	to throw	taŋ k-
čoləṭɨ	to rub	čoləḍ-
pilmpəṭɨ	to wring	pilmpəḍ-
yerəggɨ	to lean	yergɨ-
ba:ǰɨ	to bake	baǰ-∼bai-
na:čɨ	to dance	nač-∼ nai-

Future

There is no separate identifiable morpheme for the future tense The person-number markers themselves indicate the future when added to the root. These differ not only from the other markers but also differ after the intransitive and transitive verbs. There are :

	Intransitive.		Transitive.	
I	-a:nɨ	-u	-i:nɨ	-i:nɨ
II	-si	-siu	-si	-siu
III	-adɨ	-ti	-i:dɨ	-ti

The markers after the intransitive show the vowel a: or a where those after the transitive show i: or i. There is no difference in the second person and the I. P. sg. and Pl. are not distinguished in the transitive verbs.

The following examples illustrate the formation :

bo:sɨ	to sit	bossiɨ	you will sit
ka:pɨ	to cut	kapi:nɨ	I shall cut
ǰa	to go	ǰaydɨ	he will go
kə:rɨ	to do	kərti	they will do
ka	to eat	ka:ynɨ	I shall eat
u:ṭɨ	to rise	uṭa:nɨ	I shall rise
ga:lɨ	to put	galsi	you will put

The following morphophonemic changes in the roots should be noted :

(i) The final u of the root is dropped before the suffixes beginning with i, otherwise it is replaced by v :

čalou	to move	čaloidɨ	čalovtɨ
kərgou	to dissolve	kərgoidɨ	kərgovtɨ
kəḍsou	to delay	kəḍsoidɨ	kəḍsovtɨ
aṭou	to remember	aṭoidɨ	aṭovti
morou	to kill	moroidɨ	morovti
bõ:u	to wander	bɛ̃vadɨ	bõvti
pɛ̃u	to swim	pɛ̃vadɨ	pɛ̃vti

(ii) The following forms are peculiar :

ugau	to climb	uggadɨ	ugavti
əṇṭou	to stick	əṇṭəidɨ	əṇṭovti
vo:u	to become	vo:idɨ	voti

(iii) The final ɨ of the root is dropped :

kə:rɨ	to do	kəridɨ
bo:gɨ	to see	bogidɨ
u:ṭɨ	to rise	uṭadɨ
nɨmbɨ	to believe	nəmbadɨ
apaḍɨ	to touch	apaḍadɨ
də:rɨ	to hold	dəridɨ
ra:pɨ	to fly	ra:padɨ
da:ḍɨ	to send	daḍidɨ

(iv) If the root has the syllabic pattern V-CV-CV, VC-CV-CV, or CV-CV-CV, the penultimate vowel is lost before these markers :

pəsərɨ	to spread	pəsridɨ
uta:rɨ	to come down	utradɨ
aŋkəlɨ	to lift	aŋklidɨ
tuŋkərɨ	to spit	tuŋkridɨ
uda:ɪɨ	to vomit	udradɨ
iskərɨ	to scrape	iskridɨ
ambəḍɨ	to plough	ambḍidɨ
mu:səpɨ	to smell	mu:spadɨ
umpəlɨ	to root out	umplidɨ
pəratɨ	to turn	pərtadɨ
apaḍɨ	to touch	apḍadɨ
i:sarɨ	to forget	isradɨ
bodɨkɨ	to live	bodkadɨ

(v) In the following cases the vowel is not lost :

iččarɨ	to ask	iččaridɨ
vo:dupɨ	to read	vo:dupidɨ
urləpɨ	to roll	urləpidɨ

(vi) The penultimate long vowels of the following roots are shortened :

ča:u	to bite	čavadɨ
to:vu	to place	tovidɨ
kə:rɨ	to do	kəridɨ
bo:gɨ	to see	bogidɨ
u:ṭɨ	to rise	uṭadɨ
ča:lɨ	to walk	čeladɨ
kə:ṇɨ	to dig	kənadɨ
ma:lɨ	to adorn	malidɨ
ka:ṇḍɨ	to husk	kaṇḍidɨ
bu:ŋkɨ	to bark	buŋkadɨ
či:rɨ	to split	čiridɨ
so:dɨ	to seek	sodidɨ
me:ǰɨ	to measure	meǰpɨɨ

(vii) This shortening is not found in the following roots:

vo:u	to become	vo:ydɨ
se:rsou	to join	se:rsoidɨ
si:ŋkou	to teach	si:ŋkoidɨ
mu:səpɨ	to smell	mu:spadiɨ
vo:dupɨ	to read	vo:dupidɨ
ra:pɨ	to fly	ra:padɨ
vo:tɨ	to poor	vo:tidɨ
bo:rɨ	to fill	bo:ridɨ
si:mpɨ	to sprinkle	si:mpidɨ

(viii) After the monosyllabic bases ending in a, the ɨ of the suffix becomes y and the vowel gets lengthened :

na	to bathe	na:ydɨ
ka	to eat	ka:ydɨ
ǰa	to go	ǰa:ydɨ

(ix) The following roots have special allomorphic shapes in the future tense :

gi	to take	ge-
ro:u	to stay	rɔv-
bõ:u	to wander	bɔ̃v-
ugau	to climb	ugga-

əṇṭou	to stick	əṇṭə-
de:sɨ	to give	de:-
če:rɨ	to graze	čər-
nɨmbɨ	to believe	nəmb-
gundəsɨ	to kick	gund-
poggəlɨ	to scatter	pogl-
yerɨggɨ	to lean	yerg-

Past and Perfect :

The simple past is expressed by the morpheme /l/ which is followed by a set of person-number and gender morphemes. The formation in the intransitive differs from that in the transitive verbs by the fact that in the third person there is a gender distinction which is absent in the other. Because of the closeness of meaning between the simple past and the perfect, the responses of the informant were often uncertain about the exact tense used and as a result the data shows alternative forms in both the tenses as can be seen from the paradigms. Considering the fact that the perfect is originally a compound tense and its person markers contain some forms of the substantive verb and the random way in which the alternative forms occur in case of the transitive and intransitive verbs, it is possible to guess that the real distribution of these suffixes is in case of these two tenses. The following chart shows it :

		Past.		*Perfect.*	
		Intransitive			
I P		-o	-o	-au	-au
II P		-e	-eu	-esɨ	-eunsu
III P	M	-ɔ	-e	a-	-etɨ
	F	-i	-o	-(i)ya	-otɨ
	N	-ε	-i	-ε	-(ɨ)yetɨ
		Transitive			
I P.		-o	-o	-au	-au
II P.		-e	-eu	-esɨ	-eunsu
III P.		-a	-ani	-a	-ani

All these forms are used with the subject in the Nom. and there is no ergative construction in this dialect.

The following examples illustrate the tense forms :

(*a*)	ǰirovu	to carve	ǰirovla	he carved
	ã:sɨ	to laugh	ã:sli	she laughed
	ko:ŋkɨ	to cough	koŋklo	I coughed
	de:sɨ	to give	dɛlo	we gave
	ga:ṭɨ	to grind	gaṭlani	they ground
	čo:rɨ	to steal	čorla	he stole
	ra:pɨ	to fly	raplɔ	it flew
	vo:u	to become	ǰalɔ	he became
	morou	to kill	morovle	you killed
	berou	to write	berovleu	you wrote
(*b*)	gi	to take	getla	
	kərgou	to melt	kərgovla	
	berou	to write	berovla	
	dakou	to show	dakovla	
(c)	ye	to come	illa	illiya
	ǰa	to go	gela	geliya
	ro:u	to stay	rovla	rovliya
	bõ:u	to wander	bõvla	bõvliya
	ugau	to climb	ugavla	ugavliya
	na	to bathe	nala	nalya
	u:ṭɨ	to rise	uṭla	uṭlya
	ɟ:sarɨ	to forget	isarla	isarlya

The morphophonemic changes the roots undergo before the /l/ of these two tenses are common and are given below :

(i) The final u of the root becomes v before the past suffix.

tapou	to heat	tapov-
siǰou	to cook	siǰov-
petou	to burn	peṭov-
kusou	to rot	kusov-
do:u	to wash	do:v-

(ii) The final ɨ of the roots is dropped :

u:ṭɨ	to rise	uṭ-
o:ḍɨ	to pull	oḍ-
tuŋkərɨ	to spit	tuŋkər-
uda:rɨ	to vomit	udar-
ča:ṭɨ	to lick	čaṭ-
so:ḍɨ	to leave	soḍ-

(iii) The following roots retain their final ɨ :

ko:nčɨ	to pluck	ko:nčɨ-
po:rtɨ	to return	portɨ-

(iv) The final ɨ of the following roots becomes ə .

pinǰɨ	to tear	pinǰə-
so:dɨ	to seek	so:də-
me:ǰɨ	to measure	mɛǰə-
ha:ṇɨ	to strike	hantə-

(v) The medial ɨ of the following roots changes to ə :

hɨ:gɨ	to excrete	həg-
nɨmbɨ	to believe	nəmb-
rɨ:ḍɨ	to cry	rəḍ-

(vi) The /o:/ in the following roots is lowered to /ɔ/ :

ro:vu	to stand	rɔv-
bo:lɨ	to speak	bɔl-
čo:rɨ	to steel	čɔr-

(vii) In the following roots the long vowel is shortened :

ča:u	to bite	čav
to:vu	to place	tov-
bõ:u	to wander	bõv-
u:ṭɨ	to rise	uṭ-
o:ḍɨ	to pull	oḍ-
če:lɨ	to walk	čel-
gi:lɨ	to swallow	gil-
pu:rɨ	to bury	pur-

(viii) In the following roots the long vowel is retained :

se:rsou	to join	se:rsov-
si:ŋkou	to teach	si:ŋkov-
dɛ:sɨ	to give	dɛ-
vo:tɨ	to pour	vo:t-

(ix) The following allomorphs of the roots in the past and perfect tenses should be noted :

gi	to take	get-
ka	to eat	kɨd-
ye	to come	il-
ǰa	to go	ge-
vo:u	to become	ǰa-
kə:rɨ	to do	kɛ~ke-
de:sɨ	to give	dɛ-
bo:gɨ	to see	bogət-
kə:nɨ	to dig	kənt-~kən-
ga:lɨ	to put	gət-
ma:gɨ	to ask	magət-
ha:nɨ	to strike	hantə-
mo:ṇɨ	to say	mont-
sa:ŋgɨ	to tell	saŋgət-
ke:lɨ	to play	kɛl-
mo:rɨ	to die	mɛ-

(x) The following roots take both the intransitive and transitive suffixes in these tenses :

gi:lɨ	to swallow	gilla	gillɔ
aykɨ	to hear	aykla	ayklɔ
i:sarɨ	to forget	isarla	isarlɔ
nɨmbɨ	to believe	nəmbla	nəmblɔ
ne:sɨ	to wear	nesla	neslɔ
bodɨkɨ	to live	bodikla	bodɨklɔ
pa:vɨ	to reach	pavla	pavlɔ
uta:rɨ	to get down	utarla	utarlɔ
gõnsɨ	to find	gõnsla	gõnslɔ
si:ŋkɨ	to study	siŋklɔ	siŋklɔ
na:čɨ	to dance	načla	načlɔ
urləpɨ	to roll	urləpla	urləplɔ

Pluperfect

The pluperfect is obviously a closely-knit compound tense with the form of the main verb and the auxiliary merged into each other. As such it shows the person-number gender markers at two places, once after the main verb and again after the auxiliary. Thus it consists of the forms of the simple past followed by the past tense of the substantive verb with its initial vowel lost. As the substantive verb has only the forms of the intransitive type the pluperfect of the transitive verbs makes use of the form of the 3rd person singular neuter both for the singular and plural formation of the third person transitive. The relationship between these forms can best be seen by placing them side by side :

Intransitive—nisa:rɨ 'to slip'

	Pluperfect	Past of the main verb	past of the substantive verb.
I P. Sg.	nisarlonto	nisarlo	unto
Pl.	nisarlonto	nisarlo	unto
II P. Sg.	nisarlente	nisarle	unte
Pl	nisarlenteu	nisarleu	unteu
III P. M. Sg.	nisarlɔntɔ	nisarlɔ	untɔ
Pl.	nisarlente	nisarle	unte
F. Sg.	nisarlinti	nisarli	unti
Pl.	nisarlonto	nisarlo	unto
N. Sg.	nisarlɛntɛ	nisarlɛ	untɛ

Transitive—ka:pɨ 'to cut'

I P. Sg.	kaplonto	kaplo	unto
Pl.	kaplonto	kaplo	unto
II P. Sg.	kaplente	kaple	unte
Pl.	kaplenteu	kapleu	unteu
III P. Sg.	kaplantɛ	kapla	untɛ
Pl.	kaplanintɛ	kaplani	unti

The morphophonemic changes of the roots are mostly the same as in the past tense as is obvious. But there are a few minor differences in the case of the following roots:

	root	allomorph in the past.	allomorph in the pluperfect.
ka	**to eat**	kɨd	kəd-
ro:vu	to stand	rɔv-	rov-
vo:vu	to string	vo:v-	vo:vu-
si:ŋkou	to teach	si:ŋkov-	siŋkov-
bo:gɨ	to see	bo:gət-	bogət-
ko:ŋkɨ	to cough	koŋk-	kɔŋk-
ko:nčɨ	to pluck	kɔnčɨ	kɔnč-
parpɨ	to creep	parp-	parpə-
de:sɨ	to give	dɛ:-	de-
nɨmbɨ	to believe	nəmb-	nɨmb-
yerɨpɨ	to filter	yerɨp-	yerəp-
lo:ṭɨ	to push	lɔṭ-	loṭ-
ba:ḍpɨ	to fade	baḍp-	baḍəp
po:rtɨ	to turn	porṭɨ-	port-
po:ḍɨ	to attack	pɔḍ	poḍ-
umpəlɨ	to root out	umpəl-	uməl-

Conditional.

The conditional mood is formed in two ways in this dialect, which differ from each other in formation and in meaning as well. The first type can be called present conditional and the second perfect conditional. Both these types take the present base of the root ending in /t/ and add to it a set of markers. The present conditional has only two forms with a number distinction and no indication of either the person or gender. The number markers are:

sg.	pl.
-a	-e

followed by the word tər meaning 'in case', 'if':

gi	to take	geta tə:rɨ	if I take
ro:u	you stay	rovta tə:rɨ	if we stay
kərgou	to melt	kərgovta tə:rɨ	if it melts
ne:sɨ	to wear	nesta tə:rɨ	if she wears
də:rɨ	to hold	dərte tə:rɨ	if they hold

The perfect conditional distinguishes the three persons, two numbers, and the three genders in the third person The markers are :

I P.		-o	-o	
II P.		-ɛ-e	-ɛun	-ɛuntev
III P.	M	-ɔ	-e	
	F	-i	-o	
	N	-ɛ	-i	

na	to bath	natɔ tə:rɨ	if he has bathed
ye	to come	yetti tə:rɨ	if she has come
i:sarɨ	to forget	isartɛun tə:rɨ	if you have forgotten
so:ḍɨ	to leave	soḍto tə:rɨ	if I have left
ka:pɨ	to cut	kapte tə:rɨ	if they have cut

The allomorphic and morphophonemic changes in this mood are the same as those in the formation of the present.

Potential.

The potential mood, which expresses the ability of the subject to do the action and which can be generally translated by 'can', 'is able to' has a single form used for all persons and numbers, with the subject in the dative case. The morpheme of this mood is /o:ti/ added to the root. The long vowel of the root is shortened and the final is lost before this suffix.

ka	to eat	kavo:ti	can eat
ǰa	to go	ǰavo:ti	can go
ni:ǰɨ	to sleep	niǰo:ti	can sleep
berou	to write	bero:vti	can write

bo:gɨ	to see	bogo:ti	can see
ka:mpɨ	to jump	kampo:ti	can jump
ã:sɨ	to laugh	ãso:ti	can laugh
rə:ḍɨ	to weep	rəḍo:ti	can weep
bo:lɨ	to speak	bolə:ti	can speak

Optative.

The optative, expressing the possibility of an action, has also a single form and its morpheme has a number of allomorphs as follows:

/vlɛ/ after monosyllabic roots.
/lɛ/ after roots ending in u, mostly causatives.
/olɛ/ after intransitive roots.
/ulɛ/ after transitive roots.

The subject in this mood is in the nominative.

(i) with the suffix -vlɛ :

gi	to take	gevlɛ
na	to bathe	navlɛ
ka	to eat	kavlɛ
ye	to come	yevlɛ
ǰa	to go	ǰavlɛ

(ii) with the suffix lɛ before which final u becomes v :

ča:u-	to bite	ča:vlɛ
dubou	to milk	dubovlɛ
peṭou	to burn	peṭovlɛ
siǰou	to cook	siǰovlɛ

(iii) with the suffix -olɛ

narkɨ	to groan	narkolɛ
ne:sɨ	to wear	nesolɛ
bu:ŋkɨ	to bark	buŋkolɛ
rə:ḍɨ	to weep	rəḍolɛ
ko:ŋkɨ	to cough	koŋkolɛ
ã:sɨ	to laugh	ã:solɛ
ra:pɨ	to fly	ra:polɛ

(iv) with the suffixɛ-ul :

kə:rɨ	to do	kərulɛ
o:ḍɨ	to pull	oḍulɛ
ka:pɨ	to cut	kapulɛ
so:ḍɨ	to leave	soḍulɛ
ko:nčɨ	to pluck	končulɛ

The roots undergo the usual morphophonemic changes before this suffix like the loss of final ɨ, the shortening of the long vowel, the change of final u to v, and the loss of the penultimale wovel.

(i) pu:ŋkɨ	to blow	puŋkolɛ
kə:rɨ	to do	kərulɛ
(ii) to:vu	to keep	tovlɛ
i:sarɨ	to forget	isrolɛ
bu:ḍɨ	to sink	buḍolɛ
mu:səpɨ	to smell	muspəlɛ
(iii) ča:u	to bite	čavlɛ
se:rsou	to join	se:rsovlɛ
si:ŋkou	to teach	si:ŋkovlɛ
(iv) uda:rɨ	to vomit	udrolɛ
pəratɨ	to return	pərtolɛ
apaḍɨ	to touch	apḍolɛ
uta:rɨ	to come down	utrolɛ
nisa:rɨ	to slip	nisrolɛ
kəḍapɨ	to cross	kəḍpolɛ
čoləṭɨ	to rub	čolṭulɛ
avəḷɨ	to tighten	avlulɛ
sivərɨ	to sprinkle	sivrulɛ

In addition, in a number of roots, a metathetic feature of the interchange of the vowel of the suffix and the consonant of the root occurs in this formation.

pəsərɨ	to spread	pəsurlɛ
tuŋkərɨ	to spite	tuŋkurlɛ
iskərɨ	to scrape	iskurlɛ

ambəḍɨ	to plough	ambuḍlɛ
akərɨ	to call	akurlɛ
aŋkəlɨ	to lift	aŋkullɛ
poggəlɨ	to scatter	poggullɛ
undəlɨ	to swing	undullɛ

The following forms are peculiar in some way or the other :

kombəsɨ	to prick	komsulɛ
de:sɨ	to give	de:vlɛ
gundəsɨ	to kick	gundulɛ
umpəlɨ	to root out	umullɛ
antərɨ	to spread	ənturlɛ

Concessive—

A concessive form is available only for the first person plural which is formed by the adding of ya∼iya∼uya to which the particle ga is added for further emphasis.

bo:sɨ	to sit	bosaya	bosayaga
ka	to eat	kaya	kayaga
berou	to write	berouya	berouyaga
ni:ǰɨ	to sleep	niǰaya	niǰayaga
ka:pɨ	to cut	kapiya	kapiyaga
puṭou	to break	puṭouya	puṭouyaga
ka:mpɨ	to jump	kampiya	kampiyaga
bu:ḍɨ	to sink	bu:ḍiya	bu:ḍiyaga
bo:gɨ	to see	bo:guya	boguyaga

Imperative—

The imperative 2 person singular is considered as the root itself and hence functions as such without any suffix. The plural form is formed by adding -a.

gi	to take	giva
kə:rɨ	to do	kəra
ka:pɨ	to cut	kapa

bo:sɨ	to sit	bosa
bo:gɨ	to see	boga
ye	to come	yɛva
ǰa	to go	ǰava

Present Participle—

A participle of the present tense or incomplete action is formed from the verbs, which is used to form progressive tenses with the use of the auxiliary verbs as can be seen from the following examples:

bəsətɨ ha:u	I am sitting
kərit unti	they were doing
iki:tɨ	he was selling
ǰa:tɨ asan untɔ	I shall be going
kapi:tɨ astɔntɔ	he had been cutting.

The morpheme to form this participle has the following allomorphs:

tɨ occurring after the monosyllabic roots.
i:tɨ occurring after the other transitive roots.
ətɨ occurring after the other intransitive roots.

In rapid utterances the final ɨ of the participle is lost which then ends in -t.

(i)	gi	to take	ge:tɨ
	na	to bathe	na:tɨ
	ka	to eat	ka:tɨ
(ii)	o:ḍɨ	to pull	oḍi:t
	pəsərɨ	to spread	pəsri:tɨ
	ča:ṭɨ	to lick	čaṭi:tɨ
(iii)	ro:u	to stay	ro:vətɨ
	bõ:u	to wander	bõvətɨ
	u:ṭɨ	to rise	uṭətɨ
	uda:rɨ	to vomit	udrətɨ

The allomorph i:tɨ shortens the initial vowel i: when it occurs after roots or bases ending in ou, vu or u.

čalou	to shake	čaloitɨ
biǰou	to soak	biǰoitɨ
kəḍsou	to delay	kəḍsoitɨ
morou	to kill	moroitɨ
berou	to write	beroitɨ
əḍəu	to press	əḍəitɨ
to:vu	to keep	tovitɨ

In the following verbs both the forms occur side by side :

kə:rɨ	to do	kəri:tɨ	kəritɨ
bo:gɨ	to see	bogi:tɨ	bogitɨ
iččarɨ	to ask	iččari:tɨ	iččaritɨ
porotɨ	to fall	porti:tɨ	portitɨ
vo:dupɨ	to read	vodupi:tɨ	vodupitɨ
a:ḍɨ	to bring	aḍi:tɨ	aḍitɨ
da:ḍɨ	to send	daḍi:tɨ	daḍitɨ
hogalpɨ	to abuse	hogalpi:tɨ	hogalpitɨ

The verbal roots undergo before this suffix the same morphophonemic changes as before the /t/ of the present.

(*a*) the final ɨ of the root is lost :

kə:rɨ	to do	kəri:tɨ
ga:lɨ	to put	gali:tɨ
u:ṭɨ	to rise	uṭətɨ
i:sarɨ	to forget	isrətɨ

(*b*) the final u becomes v :

ro:u	to stay	ro:vətɨ
pɛu	to swim	pɛ̃vətɨ
bõ:u	to wander	bõvətɨ

(*c*) the long vowel becomes short :

ča:u	to chew	čavətɨ
do:vu	to wash	dovitɨ
si:ŋkou	to teach	siŋkoitɨ
ča:ṭɨ	to lick	čaṭi:tɨ

(*d*) the penultimate vowel is lost :

pəsəri	to spread	pəsri:ti
iskəri	to scrape	iskriti
pərati	to turn	pərtəti
akəri	to call	akri:ti
irgəli	to bloom	irgli:ti
avəḷi	to tighten	avḷi:ti

In addition, the following changes should be noted :

(i) The monosyllabic roots lengthen their final vowel.

na	to bathe	na:ti
ka	to eat	ka:ti
ǰa	to go	ǰa:ti

(ii) The following changes also need attention :

uggəḍi	to open	ugḍi:ti
gundəsi	to kick	gundi:ti
kombəsi	to prick	komsi:ti
poggəli	to scatter	pogli:ti
gi	to take	ge:ti
pɛu	to swim	pẽvəti
de:si	to give	de:ti
bo:gi	to see	bəgi:ti

Past Participle—

The participle is used as an adjective and shows the adjectival gender-number morpheme at the end. The base with the past tense /l/ is followed by ɔl ~ el ~ ɛl for the three genders.

bo:si	to sit	boslɔlɔ ~ bosleli ~ bosl ɛlɛ
di:si	to appear	dislɔlɔ ~ disleli ~ disl ɛlɛ
a:si	to be	untɔlɔ ~ unteli ~ unt ɛlɛ

The adverb of concomitant action is formed from the base of the present tense with the suffix /ana/ which with the /t/ becomes /tana/.

ye	to come	yettana	while coming
bo:gi	to see	bogtana	while seeing
ǰa	to go	ǰatana	while going

tu:kɨ	to weigh	tuktana	while weighing
morou	to kill	morovtana	while killing
mə:ṇɨ	to say	məṇtana	while saying

The infinitive of purpose is very similar to the formation of the optative but differs from it in having the close vowel e at the end in place of the open ɛ.

ha:nɨ	to cut	hanole	to cut
mo:ḍɨ	to break	moḍule	
ka	to eat	kavle	
ǰa	to go	ǰavle	
ke:lɨ	to play	kelole	
baisarɨ	to come out	baisrole	
bo:sɨ	to sit	bosole	

The gerund is formed from the root to express the performance of an action earlier to that of the main verb, with the addition of the morpheme which has the following allomorphs :

unu ~ onu ~ anu

bo:gɨ	to see	bogunu
ča:u	to chew	čavənnu
ka	to eat	kavnu
ra:pɨ	to fly	rapunu
ye	to come	yevnu
ge	to take	gevnu
a:ḍɨ	to bring	aḍunu
ma:gɨ	to ask	magonu
aykɨ	to hear	aykonu
kə:rɨ	to do	kərunu
ga:lɨ	to put	galunu
uta:rɨ	to come down	utranu
ra:pɨ	to fly	rapanu

A verbal noun is produced from the root which expresses that some action should be done. The form is a neuter singular and ends in -čɛ and sometimes its plural in -či is also used.

kə:rɨ	to do	kərunčɛ
a:sɨ	to be	asančɛ
rə:ḍɨ	to weep	rədončɛ
ye	to come	yeunčɛ
ni: ǰɨ	to sleep	niǰǰončɛ
ka	to eat	kaunčɛ
bo:sɨ	to sit	bosončɛ

CHAPTER III

TEXTS

I

ye:kɨ gava:ntɨ ye:kɨ kutrɔ untɔ/ ye:k di tɛlle ǰo:ru bukku lagəli/ $t_{ɔ}$ vaṭe:rnɛǰa:t untɔ/ təddɔ tɛlle ye:kɨ a:ḍuku go:nsli/ $t_{ɔ}$ ti a:ḍuku čavəṇu yettana ye:kɨ neyyečɛ saŋkačɛvornu illɔ/ tɔ ka:ḷə paṇya:ntɨ bogtana tɛlle tɛčča tɨččɨ $untɔl_{ɔ}$ ye:kɨ kutrɔ paṇya:ntɨ disəlɔ/ tɛlle tɛ kutryači toṇḍa:ntɨ unteli a:ḍuku gevḷɛnnu ǰalɛ/ tya:sɨ tɔ paṇya:ntɨ boguṇu buŋklɔ/ təddɔ tɛččɛ toṇḍa:ntɨ unteli a:ḍuku panya:ntɨ poḍli/təddɔ/ paṇya:ntɨ untəlɛ kutrɛčɛ toṇḍa:ntɨ a:ḍuku na:yši ǰali/ ənta tɛlle paṇya:ntɨ disleli savḷinnu go:ntu ǰalɛ/ tɔ be:ǰarəntuvu na:čigɛ ntuvu gelɔ/

There was a dog in a village. One day it became very hungry. It was going along the way. It got a bone. While it was coming, chewing the bone, it came over a bridge on a river. While it was looking down into the water, it saw a dog in water which was exactly like itself. It wanted to take away the bone which was in the mouth of that dog. Seeing it in the water, it barked at it. Then the bone, which was in its mouth, fell into water. And the bone which was in the mouth of the dog in the water also disappeared. Finally it came to know that what it saw in water was a mere reflection. Feeling sad and ashamed, it went away.

II

ye:kɨ gava;ntɨ ye:kɨ kavlɔ untɔ/ tɛlle ye:k di ta:ṇə lagli/ tɛlle ki pa:ṇi gonsle na:yi/ to ra:pətɨ paṇi soditɨ gelɔ/ təse ǰatana tɛlle ye:kɨ gəračɛ səmoru ye:kɨ maṇḍyantɨ paṇi dislɛ/ to ka:ḷə utarlɔ/ maṇḍyačɛ vo:ru bəslɔ/ tɛlle paṇi pavḷe nayi/ to aṇi ka:yə karuněɛnnu

ti rovlɔ/ tɔmbɔ kəḍpəṇu tin ɛ untel ɛ dɨkle doṇḍe no : ṭuṇu maṇḍyantɨ gətla/ təddɔ paṇi vo:ru ill ɛ / kavlɔ paṇi ka: vṇu sənto: sənt ra: pəṇu gelɔ/

In a village there was a crow. One day he felt thirsty. He did not find water anywhere. He flew about searching for water. While he was doing so, he saw some water in a jar in front of a house. He came down. He sat on the jar. But he could not reach the water. He remained there thinking what he should do. Waiting a little he picked up small stones found there and put them into the jar. Then the water rose up. The crow drank the water and went away flying with satisfaction.

III

ye:kɨ gava:ntɨ ye:k ɨ ru: ŋkuhaṇtalɔ untɔ/ ye:k di tɔ ru: ŋku haṇole ǰatana tɛčči moḍu nisroṇu paṇya:ntɨ poḍli/ tɔ aṇi ka:y kərunč ɛ :nu devalɛ akri: tɨ rəḍlɔ/ te səmayantɨ de: vu tɛččɛ səmoru illɔ/ ye : vnu ka : y ǰalɛṇṇu iččarla/ təddɔ tɔ maǰǰi moḍu paṇyantɨ poḍli/ ti maḷɛ kaḍonu devlɛnnu muntla/ de: vu paṇya:ntɨ buḍɔṇu vo: ru yettana ye:kɨ ba: ŋgarači moḍu ge: vnu illɔ/ aḍuṇu i tuǰǰi moḍu ga nu ičarla/ təddɔ tɔ i maǰǰi moḍu ni: nnu muntla/ təddɔ de: vu magri buḍoṇu ye: kɨ rupyači moḍu ge: vṇu i tuǰǰi ga də: rɨ nu muntla/ ru: ŋkuhaṇtalɔ i maǰǰi ni: maǰǰi lo: ŋkḍači/ ye do:nu moḍuvu koṇačɛ tə: rɨ ra: yančɔ vo: vunu asti: nu muntla/ de: vu magri buḍonu ye: kɨ loŋkḍači moḍu ge: vnu illɔ/ aḍonu ru:ŋkuhantalɛ dela/ ru: ŋ ku-hantalɔ sənto: səntɨ ti moḍu magonu getla/ təddɔ de: vu sənto : səntɨ tu sɨttɨ saŋgətlɛya do: nu moḍuva gevunu ǰa moṇonu tɔ do: ṇu moḍuvu tɛlle dela/ tɔ do: ṇu moḍuvu ge: vnu gelɔ/ ru: ŋ kuhantalɔ ǰa: vṇu gara əvgančɛ goṭe saŋgətla/

yɛ ayko: ṇu ye: kɨ maṇusu ye: kɨ loŋkḍači moḍu ge: vnu gelɔ/ ǰa: vnu paṇyačɛ goṭṭɛ rovonu haṇose kərunu paṇyantɨ gətla/ paṇyantɨ galunu davaḷɛ akri: tɨ rəḍlɔ/ təddɔ de: vu illɔ/ ye: vuṇu ka: y ǰale: ṇu ičarla/ təddɔ

to mağği moḍu paṇyatɨ poḍlinu muntla/ to malɛ kaḍu:nu de:vḷɛnu muntla/ təddɔ de:vu paṇya;ntɨ buḍoṇu yettana ye: kɨ baŋgarači moḍu ge:vnu illɔ/ aḍuṇu i tuğği moḍu ga:nnu iččarla/ təddɔ to vo:inu moṇonu be:gini magoḷɛ gelɔ/ təddɔ de:vu i tuğği ni tuğği loŋkḍači moḍu, tu lɔṭṭɛ saŋgətlɛ̃ i tuḷḷɛ̈ de:yna, tu ğa:nu muntla/ de:vu na:yse ğalɔ/ tɛ maṇsalɛ ənta kayyu na:yse ğalɛ/

There was a wood-cutter in a village. One day, while he was cutting wood, his axe slipped and fell in water. Then thinking what he should do, he called the name of god and wept. At that moment God came before him. Coming there he asked him what had happened. Then he said, 'My axe fell into the water, give it back, taking it out.' The God dived into the water and while coming out, he came with an axe of gold. Taking it, he asked him; 'is it your axe?' Then he said, 'This is not my axe'. Then the God again dived into water and came with an axe of silver and said, 'Is this your axe? Take it', The woodcuttter said, 'This is not, mine; my axe was of iron, these two axes may belong to some king or other'. Again the God dived and came back, taking an axe of iron, taking it he gave it to the wood-cutter. The wood-cutter took it from him with delight. Then the God, being pleased, said, 'you have told me the truth, take away both these axes', and gave him both the axes. He took both the axes and went away. The wood-cutter went to the house and told it to all.

Hearing this, another person took an axe of iron and went there. Going there, and standing close to the water and pretending to cut wood, he threw it in water. Throwing it in water and calling the name of God, he wept. Then the God came. Coming there he asked, 'What happened?' Then he said; 'My axe fell in water. Give it to me by taking it out'. Then the God dived in the water, and while coming out, came with an axe of gold. Having brought it, he asked, 'Is this your axe?' Then he said 'yes', and hurriedly went to ask for it. Then

the God said, 'This is not your axe. Your axe was of iron. You have told a lie. I shall not give it to you. You go away'. The God disappeared. Finally the man lost all things.

IV

ye:kɨ raṇantɨ ye:kɨ simma untɛ/ tɛkoddau tɛ raṇantlɔ murga:sɨ doronu ka:tɨ untɛ/ təsɛ tɛ raṇantli murga avgi kuḍuvaṇu di:sale ye:kɨ ku:ḷi ǰavnčaṇu nisčəyɨ kelaṇi/ əse ǰa:t untɛlɛ murgansɨ ka:vuṇu tɛ simma untɛ/ yekdi ye:kɨ ǰərṇḍɛ tɔsɛlɵ təse ǰa:vḷɛ ǰalɛ / tɔ tɔsɔ be: ǰarəntɨ ǰatana tɛlle ye:kɨ ba:vũ boguḷɛ gõ:sli/ tɔ tɔsɔ ba:vintɨ bogtana tɛlle ba:vintɨ untɛlɛ paṇyantɨ tɛččɛ to:ṇḍu bogətḷa/ təsɛ tɔ tɔsɔ ǰatana kɨḍsəlɛ /tɛ simma bukku laguṇu ra:gɨ yevnu ti rovoṇu untɛ / tɔsɔ yettana tu ka:yi koḍsovnu illɛlɛnnu ǰo:r kela/ təddɔ tɔ təsɔ yettana vaṭe:rɨ tuǰǰɛ təččɨ untɛ le ye:kɨ simma maḷe ǰo:ru kela nu muntlo/ ǰo:ru kəronu male ka:vḷe bogotla/ yɛ aykoṇu tɛ simmaḷɔ ra:gɨ illɔ/ tɛ ko:ṇu tɛlle male dake:vu, tɛlle mi moro:-iṇəṇṇu muntla/ təse moṇonu tɛ tɔsɛlɛ ako:rnu ge:vnu simma gelɛ/ bavičɛ goṭṭe pavtana tu ǰa:vunu bo:gɨ tɛ bavintɨ ha, mi ille tə:rɨ maḷe ka:ydəṇṇu muntla/moṇonu du:ru rovḷɔ/simma ǰa:vṇu nilkavṇu bogətla/bogtana tɛllɛ tɛččɛ to:ṇḍu dislɛ / təse sa:vli distana simma kampɔṇu bavintɨ poḍlɛ / təse poḍonu paṇyantɨ moroṇu gelɛ / tɔ tɔsɔ sənto:səntɨ məgriči gelɔ/ ǰa:vuṇu avgyančɛ goṭṭe saŋgətla/avgyansɨ sənto:su ǰalɛ / sənto:sɨ vo:vuṇu tɛ raṇačɛ ra:yiṇu kelaṇi/

In a forest, there was a lion. It always caught the animals in that forest and ate them. Then all the animals in that forest came together, and decided to go (to the lion) one by one per day. The lion was thus eating the animals which were going to it. One day it was necessary for an old hare thus to go (to the lion). While the hare was going in distress, he found a well to look into. While the hare was looking into the well, it saw its own face in

the water found in that well. Thus it was late for the hare to go there. The lion was feeling hungry and getting angry it was waiting there. When the hare came, it shouted at it 'Why have you come so late?' Then the hare said, 'while I was coming, on the way a lion who was exactly like you halted me. Halting me, it tried to eat me'. Hearing this, the lion became angry. It said, Who is it? Show it to me. I shall kill it'. Thus saying and calling the hare and taking it with, the lion went When they reached the vicinity of the well, the hare said, 'you go and see; it is in the well. If I go, it shall eat me. Saying so it stood at a distance. The lion went and peeped inside. While looking in, it saw its own face. Seeing its own reflection, the lion jumped and fell into the well. And falling into the water, it died. The hare went back in delight. And going back it told all others. All were delighted. Being delighted, they made that hare the king of that forest.

V

ye:kɨ gava:ntɨ ye:kɨ manusɨ untɔ/tɛlle a:ṭ lɔŋka dakḷi unti/ ti kɔddau l$^{\text{ə}}$dayi k əri:tɨ unti/ tɛ̃ maṇsale pra:yi ǰali/ tɛ̣ččɛ dakḷyans buddu saŋgətla/ ti aykli na:yi/ yekdi tɔ ǰərṇḍɔ m$^{\text{ə}}$rɔḷe votana tɛččɛ putale ago:rnu ye:kɨ kaṭyačɔ pɛṇḍɔ tɛccɛ gotte dɛ:la/de:vuṇu tɔ pɛṇḍɔ mo:dule saŋg$^{\text{ə}}$tla/ tɛččɛ pu:tale t$^{\text{ɜ}}$ mo:ḍle ǰale nayi/ təsəččɨ avgyansɨ akornu tɔ pɛṇḍɔ de:vuṇu moḍle saŋg$^{\text{ə}}$tla/ kɔṇaleu tɔ pɛṇḍɔ moḍle ǰale nayi/ ǰərṇḍɔ tɔ pɛ̃ṇḍɔ soḍo:vnu yevkuččɨ kaṭiyo avgyansɨ dɛ:la/ de:vuṇu mo:ḍle saŋg$^{\text{ə}}$tla/avgi moḍlani/ təse ǰərṇḍɔ moṇonu tumi avgi asəčči saŋgate ro:vḷe tə:rɨ tumaḷe kɔ:ṇu ka:yi kərine:tɨ/ asəčči l$^{\text{ə}}$ḍayi k$^{\text{ə}}$ri:t rovleuntə:rɨ tumaḷe avgi ha:ḷɨ kərti:nu moṇonu me:lɔ/ tɛ boguṇu tɛčči dakli avgi saŋgate oggaṭəntɨ rovli/

There was a man in a village. He had eight children. They were always fighting. The man became aged. He gave advice to the children; but they did not hear him. One day, that old man, at the time of his death, called his son and gave him a bundle of sticks. Giving it, he asked

him to break it. But his son was not able to break it. In the same manner, calling of all of them, and giving them that bundle he asked them to break it. None of them was able to break that bundle. The old man untied the bundle and gave them all one stick each. Giving them he asked them to break. All broke them. Thus the old man said, 'If you all remain united, then no one will do you any harm; if you remain fighting like this, all will be destroying you.' Thus saying he died. Seeing this, all his children remained together united.

VI

ye:kɨ gava:ntɨ ye:kɨ vya:pari untɔ/ tɛlle ye:kɨ gɔḍɔ untɔ/ tɔ kɔddau mɨ:ṭɨ kəruṇu gɔḍɛčɛ paṭe:r tovunu ikitɨ untɔ/ əse tɛččɛ ǰi:vənɨ ǰa:tɨ untɛ/ əse ǰatana tɛlle ye:kɨ ne:yi səmo:ru gõsət unti/ ye:kdi təse ǰatana gɔḍɔ neyyečɛ saŋkɛčɛ vo:rsɨ paṇya:rtɨ poḍlɔ/təse poḍɔ:nu uṭṭana tɛččɛ paṭi:rɨ untɛḷɛ mi:tɨ paṇya:ntɨ kərgəṇu gelɛ/ magri yettana tɛlle mi:ṭɨ naysɛ vogurɨ ǰalɛ/ tɛččni miŋge tɔ gɔḍɔ kɔddau paṇya:ntɨ poḍɔ:tɨ untɔ/ əse vya:parile kɔddau nəsṭɨ votɨ untɛ/ ye:kdi tɔ vya:pari yɛ:sɨ buddu šiŋkovḷɛnnu təse tɔ te:yi miṭačɛ pagarɨ kapo:su go:ṇyantɨ boroṇu tɛččɛ paṭi:rɨ to:vṇu gelɔ/ ǰatana kɔddau poḍɔsəččɨ gɔḍɔ paṇya:ntɨ poḍlɔ/ poḍonu magri uṭṭana kɔddau voisacci voguru ǰalɛgərɨ tɛlle ǰəḍḍi ǰalɛ/ kɔddau mi:tɨ ge:vnu ǰatana voisaccɨ voguru ǰalɛ nayi/vya:pari sommo ǰoḍonu tɛḷḷe ge:cunu gelɔ/ ǰatana gɔḍɛle čalole ǰalyagərɨ kəšṭɨ ǰalɛ/ tɛččɛṇu mɨŋge paṇya: ntɨ poḍlɛgərɨ gɔḍɔ sommo ǰa:t untɔ/

There was a merchant in a village. He had a horse. He always prepared salt and putting it on the back of the horse, he used to sell it. Thus he used to live. While he was going, he used to meet a river in front. One day, while he was going, the horse fell into the water from the bridge of the river. While it got up after the fall, the salt on its back was dissolved. When it came after it, with the loss of the salt, it was feeling light. After that, the horse was always falling into the water. Thus the

merchant was always suffering loss. One day, the merchant decided to teach it a lesson, filled cotton in the bags in place of salt, placed them on its back and proceeded. While going, the horse fell into the water, as it always used to fall. While getting up after the fall, without feeling light as it was usually happening, it felt heavy. It did not feel light, as it usually happened, when the horse was carrying salt. The merchant beat it well, and taking it with, he proceeded. The horse felt pain while going, not being able to walk. After this, the horse used to go properly, without falling into the water.

VII

ye:kɨ ru:ŋkarɨ ye:kɨ kavlɔ ye:kɨ hamsɨ pakəru va:sɨ kərit̶ɨ unti/ yekdi ye:kɨ maṇusɨ va:terne jat untɔlɔ ye:vṇu tɛ ru: ŋ kačɛ munda niǰǰalɔ tɛ boguṇu hamsɨ pakuru tɛlle savli kela/ tɛ maṇsale yeǰǰirɨ ni: ǰi illi/tɛ səmayantɨ kavḷɔ yeuṇu tɛččɛ toṇḍarɨ kuskɛ ko:rnu ra:pəṇu gelɔ/ təddɔ tɛ maṇsale ǰage ǰalɛ/ ǰage vo:vṇu vo:rɨ bogtana hamsɨ pakuru bosoṇɨ dislɛ/ tɔ ra:gɨ yeuṇu tɛ pakrale morovla/

On a tree were living a crow and a swan. One day, a man, while going along the road, came there and slept at the root of the tree. Seeing, it, the swan made a shadow for him. The man was fast asleep. At that moment, the crow came there, eased itself in his mouth and flew away. Then the man became awakened. Becoming awakened and looking up, he saw the swan sitting there. He became angry and killed that bird.

VIII

ye:ka goṭṭe dogga manǰra unti/ ti ye:kdi ǰa:vṇu loṇi ge:vṇu illi/ ye:vṇu malɛ̄ tumbɔ ǰalɛ malɛ tumbɔ ǰalɛnnu ləḍayi kelaṇi/ təddɔ ye:kɨ maŋgɔ tɛ̃:sɨ boguṇu ye:kɨ tra:sɨ ge:vṇu illɔ manǰra doggau loṇi ge:vṇu tɛččɛ goṭṭe ge:li/ ǰa:vṇu votana maŋgɔ tu:kule suru kela/ təddɔ tuktana ədkɨ untalɛnsɨ maŋgɔ ka:vṇu ka:vṇu loṇi voṭṭu muṭṭa kela/ manǰransɨ kayyu na:ysɛ ǰalɛ / maŋgɛle manjrančɛ ləḍayičɛ də:rau pɔ:ṭu bərlɛ /

In one place there were two cats. One day they went out and came taking with them some butter. And coming there, they fought with each other saying 'I got less, I got less'. Then a monkey, observing them, came to that place, taking a balance. Both the cats went to him, taking the butter with them. When they came, the monkey began to weigh it. Then while weighing it, the monkey finished all the butter by eating repeatedly whenever it was more (on one side or the other). The cats got nothing. Due to the quarrel of the cats the monkey filled his belly.

IX

ye:kɨ raṇa:ntɨ ye:kɨ ru:ŋkačɛ munda ye:kɨ simma niJ̌ɔṇu untɛ/ tɛlle ni:jɨ illinti/ tɛ səmayantɨ dəyttɛ undi:rɨ tinesɛ ye:vṇu tɛ simmačɛ a:ŋgarnɛ kɛlɔle suru kelaṇi/ ye:kɨ undi:rɨ simmačɛ naka:ntɨ rig^{ɔ}le bogətla/ tədd$_{ɔ}$ simmale J̌age J̌alɛ/ J̌age vo:vṇu simma tɛ undrale dorunu tullɛ ka:ynəṇṇu muntla/ tədd$_{ɔ}$ undi:rɨ ma:lɛ dakli hə:tɨ malɛ soḍulɛ:nu muntla/ tulle mi ye:kdi upga:rɨ kəri:nəṇṇu muntla/ tədd$_{ɔ}$ simma tu yevḍɛ dəklɛ murigɨ malɛ ka:ytɛ upəgarɨ kərunčɛṇṇu muntla/ təse undrale soḍla/ ye:kdi tɛ raṇa:ntɨ tɛ simma ye:kɨ kaṇḍlantɨ poḍlɛ/ tɛlle baisrole ǰalɛ nayi/ tɛ səmayantɨ t$_{ɔ}$ undi:rɨ ye:vṇu tɛ kaṇḍalɨ tuṇḍɨ kela/ təse simmale bəčav kela/ təseti doggavu sənto:səntɨ unti/

In a forest, a lion was sleeping at the root of a tree. He was fast asleep. At that time, many rats came there, and began to play on the body of that lion. One rat saw peeping into the nose of the lion. Then the lion was awakened. Being awakened, the lion caught hold of the rat and said, 'I shall eat you'. Then the rat said, 'I have children, please let me go free'. It said, 'I shall help you some day'. Then the lion said, 'You are such a small animal. What kind of help can you render me?' It freed the rat. One day that lion got caught in a net in that forest. It was unable to come out. At that moment, the rat came there, and cut to pieces that net. Thus it saved the lion. Thus both of them became happy.

X

ye:kɨ gava:ntɨ dogga J̌o:sti unte/ yekdi te vaṭe :rnɛ J̌a:tɨ unte/ təddɔ ye:kɨ karaḍi illɛ/ tɛ̃:ntɨ ye:kɨ ušari untɔlɔ be:giṇi ru:ŋkarɨ ugavḷɔ/ miŋgekḷɔ təmbɔ pukkoḍučɔ/ tɔ bi:yaṇu mɛllɛ məṭṭɨ ti biyerɨ niJ̌ɔlɔ/ təddɔ karaḍi illɛ/ ye:vṇu tɛlle mu:spoṇu bogunu tɔ mɛlaṇṇu soḍuṇu gelɛ/ tɛ J̌a:vṇu tumbɔ votana ru:ŋkarɨ untɔlɔ utarlɔ/ utroṇu niJ̌o:ṇu untel J̌oṭe karaḍi tuJ̌J̌oṭe ka:ytɛ muntlɛṇṇu iččarla/ təddɔ tɔ biyerɨ niJ̌J̌ɔlɔlɔ tuJ̌J̌ɛ təsəlɛ mansančɛ J̌o:sti kəruŋko/ tɛ̃:sɨ nəmbɔŋkonu moṇonu gelɛ tese muntla/

In a village, there were two friends. One day, they were going along the way. Then there came a bear. The one among them who was clever quickly climbed a tree. But the other one was useless. Becoming afraid, he slept there on the ground as if dead. Then came the bear. Coming there, smelling him, it left him as being dead. Some time after it left, the one on the tree came down. He asked the one who was lying down, 'What did the bear speak to you?' Then the one who was lying on the ground said, 'Do not keep company of a man like you Do not believe in him. Thus saying it went away'.

XI

ye:kɨ gava:ntɨ ye:kɨ maṇusu untɔ/ tɛlle ča:rleŋka dakli unti/ tɛčči ti dakli ka:yi va:varu kelɛge:rɨ tɔ va:varu kellɛ ka:vṇu ro:vtɨ unti/ va:varu kərule muntlɛ tə:rɨ va:varu kəri:tɨ nayinti/ təsəččɨ suma:rɨ səmaya gelə/ səmaya J̌a:vnu votana tɛ maṇsale pra:yi J̌ali/ ye:kdi tɔ tɛččɛ pu:tansɨ akornu mi ye:kɨ nidi purunu tovlau, amčɛči J̌agɛr ha, malɛ ti ha:ṇṇu gont nayi, tumi tɛ sodu:nu avgi giva:nu muntla/ təse moṇonu tɔ mɔrun gelɔ/ tɛččɛ daklɛ̃:sɨ tɛ nidi kaḍule avgɜ goṭenɛ kəntlani tɛ̃:sɨ nidi gonslɛ nayi /tɛ̃:sɨ nidi gõvsaṇasɛ votana tɛčči səmayantu J̌o:ru pausu illɔ/ pausɨ ye:vnu votana tɛ̃:sɨ be: J̌ari J̌alɛ/ tɛ̃:sɨ nidi gõ:vsaṇasɛ votana tɛnčɔ mattarɔ tɛnsɨ va:varule kelɛlɛ upayiṇu tɛnsɨ gontu J̌alɛ / te kəntlɛlɛ J̌agɛrnɜ

pausu yettana beṇṇi kelaṇi/ beṇṇi kəroṇu sommu vava:ru kelaṇi/təsɛ tɛnsɨ yeǰǰirɨ səmpadənɛ ǰale/ te səmpadənɛ kəronu hušari ǰale/

In a village, there was a man. He had four children. Those children of his, without doing any work, used to live feeding on whatever work he did. Even when told to do work, they did not do it. Thus some time elapsed. When time went on, the man became old. One day he called his sons and said, 'I have buried some treasure. It is in our place, but I do not know now the place. You search for it and take it.' Thus telling them, he died. His children dug in all places in order to find out that treasure. But they did not find it. While they were not able to find the treasure, at that very moment a heavy rain fell. While it rained they were troubled. When they did not find the treasure, they came to know that their old man had found out this way to make them work. When the rain came, they did sowing on the place dug. Sowing, they did hard work. Thereby they got profit. Thus getting profit they became wise.

XII

ye:kɨ ra:ǰɔ tɛččɛ simmasənačɛ vo:ru gammatɨntɨ bosɔ:nuntɔ/ tɛlle avgi ra:ǰɔ ba:ri buddivəntannu torančannu munətɨ unti/ tɛ səmayantɨ ti ye:kɨ ra:ṇi illɛ/tɛ ye:katilɨ mansa kellɛ ye:kɨ atilɨ de:vu kellɛ do:ṇu pulačɔ malliu ge:vṇu illɛntɛ/ tɛ ye:vṇu ra:ǰačɛ goṭṭe, tu ba:ri buddivɔntəṇṇu avgi muntɛtɨ/ yɛ puḷačɛ malentɨ de:vukellɛ puḷači ma:lɨ mansa kellɛ pulači ma:lɨ keilɨṇṇu sa:ŋgɨ/na:yi tə:rɨ tu male so:lple tullɛ untɛlɛ yɛ hogalikke pukkoṭunnu muntla/ təddɔ ra:ǰɔ ti rovɔṇu untɔ/ maṇsa avgi bogi:tɨ unti/ təddɔ ye:kɨ mɔvačɛ ma:suku ye:vṇu de:vu kellɛ pulačɛ malčɛ vo:ru boslɛ/ təddɔ ra:ǰɔ tɛ pulačɛ maličɛ guṭṭu saŋgətla/ tɛ ra:ṇi tɔ malɨ tɛččɛ maṇentɨ gətla/

A king was sitting at ease on his throne. All the people used to say that the king was very clever and rich. At that moment there came one of his queens. She had come taking in one of her hands a garland of flowers made

by man and in the other made by god (natural flowers). Coming there she said to the king, 'All men say that you are very clever. Tell me, which of these garlands is the one made of flowers manufactured by men and which one is of flowers made by god? Otherwise you have deceived me. This praise given to you is useless.' Then the king remained there for some time. All the people were looking at him. At that time a honey-bee came there and settled on the garland made of the flowers made by god (natural flowers). Then the king told of the secret of the garlands of flowers. The queen then placed the garland on the neck of the king

XIII

ye:kɨ gavantɨ ye:kɨ vya:pari untɔ/ tɛlle ye:kɨ kattɛ untɛ/ tɛ koddau sa:manɨ oḍunu bagou gelɛntɛ / tɛlle ušari kərule na:yse tɛlle sa:manɨ sumbale kammaṇiṇṇu alɛ/ ye:kdi to vya:pari tɛ kattɛčɛ a:ŋgarɨ ye:kɨ va:gači sa:lɨ kambrovnu ti untɛlɛ beilantɨ čarule soḍla/ tɛ kattɛ tinɛ ǰa:vṇu krɨṣi: pu:ra ka:vle suru kela/ tɛlle boguṇu krɨšike avge va:gəṇṇu da:vun gele/ əsečči tɛ čukkoṭu ǰalɛ / ye:kdi ye:kɨ krɨšika ye:kɨ kaṭṭɛči sa:lɨ kambroṇu tɛ vagale ṭokulenu be:ḍɨ ge:vnu rakoṇu rovlɔ/ tɛlle boguṇu tɛ kattɛ yeǰǰirɨ ambrətɨ ti dāvətɨ gelɛ / təddɔ tɔ tɛ kattɛle sula:bəṇɨ paḍčɛ kela/

In a town, there lived a merchant. He had a donkey. It had become tired by carrying goods for all time. Being unable to make it active, it became useless for the work of carrying goods. One day, the merchant placed on the body of that donkey, the hide of a tiger and let it loose to graze in the field. That donkey went there and started to eat all the crops. Seeing it all the farmers ran away thinking it to be a tiger. Thus it grew strong. One day a farmer, covering himself with the skin of a donkey, kept watch to shoot the tiger with a gun. Seeing it, that donkey braying loudly, went running towards him. Then he killed the donkey easily.

XIV

ye:kɨ goṭṭe ye:kɨ kutrɔna ye:kɨ komḍɔna unti/ ye:kdi tɔ kutrɔ ami raṇantɨ čallagaṇṇu komḍɛčɛ goṭṭe muntla/ təse ko:mḍɔ ṇa kutrɔ ṇa raṇantɨ geli/ ǰa:vnu vo:tana kalukku ǰalɔ/ ti ye:kɨ ruŋkačɛ munda ro:viyɛṇṇu muntlaṇi/ təse ko:mdɔ ruŋka:rɨ rovlɔ/ ruŋkačɛ munda niǰalɔ/ doggau niǰali/ uǰǰoḍu vouḷe votana komḍɔ tɛččɛ kəddačɛ mɨṭṭɨčči aro:vlɔ/ yɛ du:rsɨ ye:kɨ kudkə ayklə/ tɔ ki ga ye:kɨ komḍɔ ha, male kavo:tiṇṇu sənto:səntɨ sodi:tɨ tɛ ruŋkačɛ munda illɔ/ bogtana komḍɔ ruŋkarɨ untɔ/ tɛlle ka:lɨ utrovḷeṇṇu kudkɔ ye:kɨ upayi kərule o komdɛ tuǰi sa:dɨ ba:ri eǰǰirɨ ha, tu ka:lɨ ye, ami ye:kɨ pəddyə moṇaya nu muntla/ tədda komḍɛleu sonto:sɨ ǰalɛ/ tɛ ti untɔlɔ kutrɔ aykətɨ untɔ/ kudkɔ təse komḍyačɜ goṭṭe moṇunu votana kutrɔ kudkɛčɛ a:ŋgarɨ kamplɔ/ tɛlle moro:vla/ komḍɔ na kutrɔ na tɛlle ka:vṇu magrɨčči illi/

In one place there was a dog and a cock. One day the dog said to the cock, 'let us go to the forest,' Thus the dog and the cock went to the forest. While going, darkness fell. They said that they should remain at the root of a tree. Thus the cock stayed on the tree. The dog slept at the root of the tree. While it became light, the cock crowed as was the habit with it. This a fox heard from a distance. 'Somewhere there is a cock, I may eat it' with this idea, with delight, the fox came to the root of the tree While it saw. the cock was on the tree. To make it come down the fox thought of a means and said, 'O cock, your voice is very beautiful, you come down, let us sing a song'. Then the cock was pleased. The dog which was there was hearing it. When the fox was going near the cock, the dog jumped on the body of the fox. It killed it. The cock and the dog ate it up and went back

XV

ye:ka goṭṭe ye:kɨ voṇṭɛ untɛ / ti ye:kɨ kudkɔ untɔ/ ti:nesɛ ye:kɨ ne:yi unti/ neyyečɛṇɛ tɛ goṭe dəytte kobbu ṇa tovsi ṇa unti/ kudkɛle to:vsi ka:vḷɛnnu ǰalɛ/ tɛ:sɨ tɔ voṇṭɛčɛ goṭṭe ami tɛ:goṭe callaga, ti dəytte kobbu hə:tɨ/ tulle kavo:tinnu muntla/ mi tuǰǰɛ paṭi:rɨ bosto tulle neyyentlɛ ǰavo:tinnu muntla/ təse kudkɔ voṇṭɛčɛ paṭi:rɨ boslɔ/ ne:yi kəḍpəṇu illi/ voṇṭɛ kobbu ka:vlɛ ge:lɛ/ kudkɔ to:vsi ka:vle gelɔ/ to:vsi ka:vṇu kudkɛle po:ṭu bɔrlɛ/ tɛlle voṇṭɛle krɨšike ǰoḍunde:ṇu ǰalɛ/ tɛ : sɨ tɔ eǰǰrɨ arḍɔṇu tisɨ neyyɛčɛ goṭṭe ye:vṇu rovlɔ/ krɨšike ye:vṇu voṇṭɛle sommu ǰ oḍlɛṇi/ voṇṭɛ tisɨ neyyɛčɛ goṭṭe illɛ/ təddɔ ti kudkɔ untɔ/ voṇṭɛ kudkɛčɛ goṭṭe tu kittele arḍlɛnnu iččarla/ təddɔ kudkɔ to:vsi ka:vṇu pɔ:ṭ bɔrlɛ/ pəṭɨ bortana arḍančɛ maǰǰe kramɔṇu muntla/ təse kudkɔ voṇṭɛčɛ paṭi:rɨ bosoṇu neyyi kəḍpəṇu illi/ mədi neyyintɨ pavtana voṇṭɛ kudkɛčɛ goṭṭe to:vsi ka:vṇu pɔ:ṭɨ bortana tu arḍḷɛ təsəčči kobbu ka:vṇu pə:ṭɨ bɔrlɛ mi kusalɨ kərtonu moṇonu neyyɛntɨ niǰalɛ / kudkɔ neyyɛntɨ buḍɔnu mərun gelɔ/

In one place there was a camel. There was also a fox. There was a river. On the other side of the river there were many sugarcanes and cucumbers. The fox wanted to eat cucumbers. Therefore he said to the camel, 'let us go to that place, there are many sugarcanes, you may eat them.' He said, 'I shall sit on your back, you may go across the river.' Thus the fox sat on the back of the camel. The river was crossed. The camel went to eat the sugarcanes. The fox went to eat the cucumbers. Eating the cucumbers, the belly of the fox was filled. He wanted that the farmers should beat the camel. Therefore, he cried loudly and stood close to the river. The farmers came and beat the camel thoroughly The camel came to the river. There was the fox. The camel asked it, 'Why did you cry?' Then the fox said, 'Eating the cucumbers my belly was full. It is my usual habit to cry when the belly is full'. Thus the fox sat on the

back of the camel and the river was to be crossed. When they came in the middle of the river, the camel told the fox, 'Just as you cried when your belly was full by eating cucumbers, so also my belly is full by eating sugarcanes, I shall rest a while' and rolled in the river. The fox was drowned in the river and died.

XVI

ye:kɨ gava:ntɨ ye:kɨ kavḷɔ untɔ/ tɛlle ye:kɨ gə:rɨ untɛ/ ti ye:kɨ gubbi pakoru untɛ/ tɛlle ye:kɨ meṇačɛ gə:rɨ untɛ/ tɛ səmayantɨ ǰo:ru pa:vsu illɔ/ kavḷɛčɛ gə:rɨ vo:rəsɨ gelɛ/ tɔ gubbičɛ gəra ǰa:vuṇu maḷɛ ro:vḷe ǰagɔ de:vḷɛnnu muntla/ təsəɛ gubbi tɛččɛ paḷḷčɛ goṭṭe ǰagɔ dela/ rati kavḷɔ gubbičɛ ye:k dəkḷɨɛ poraḷe kə:dla/ təddɔ gubbi tu ka:ytɛ ka:vnčɛṇṇu iččarla/ tɛsɨ kavḷɔ maḷe ye:kɨ aǰǰi təmbɔ sakkarɛ delantɛ/ tɛ kɔdləṇṇu muntla/ magri tɔmbə votana magri kavḷɔ ye:kɨ poraḷe kə:dla/ magri gubbi iččarla/ tɛ : sɨ kavḷɔ ka:yi na:yi mi ta:ṇḍuḷu unte te kədlɛle mu muntla/ təsəčči sa:t loŋka pora:ṇsɨ kə:dla/ udɛsi gubbi uṭaṇu ǰa:tana paḷḷɛntɨ/ pora nayinti/ kavḷɔ gəmməntɨ pɔ:ṭ boronu ni: ǰaləntɔ/ gubbi ye:kɨ loŋkḍači kaṭi čuḷintɨ to:vnu eǰǰrɨ tapo:vnu ge:vunu yevnu kavḷɛčɛ pɔṭarɨ gerɛ voḍla/ tədda ye:kɨ bi:ḷɨ vo:vnu pora ba:yərɨ illi/ kavḷɔ ra:pəṇu gelɔ/

In a village there was a crow. He had a house. There was also a sparrow bird. She had a house of wax. At that time there came a heavy rain. The house of the crow was washed off. He came to the house of the sparrow and said, 'give me some place to remain'. Then the sparrow gave him some space near the cradle. In the night the crow ate up a young one of the sparrow. Then the sparrow asked him, 'What are you eating?' To her the crow said, 'my grand-mother has given me some sugar candy, I ate it. Then after some time, the crow ate another young one. Then the sparrow asked. To her the crow said, 'nothing at all, I had some rice grains, those I ate.' Thus he ate the seven children. In the

morning, getting up, the sparrow found that there were no children in the cradle. The crow was sleeping at ease with his belly full. The sparrow placed an iron bar in the oven and heating it well, came with it and drew lines on the belly of the crow. Then there was a hole made and the young ones came out. The crow flew away.

XVII

ye:ka goṭṭe ye:kɨ ye:ḍɨ untɛ / tɛlle ǰo:ru bukku lagḷi/ ti ye:kɨ voṇṭɛnijoṇu untɛ/ ṭi ye:ḍɨ vo:ru bogtana tɛlle eǰǰirɨ pana disli/ tɛlle ti ka:vlennu ǰalɛ / təddɔ tɛ ye:ḍɨ voṇṭɛčɛ goṭṭe maḷe tumbɔ pana ka:vle saka:yi kərɨnnu muntla/ təddɔ voṇṭɛ tu ǰa maḷe ni:ǰɨ yetta nu muntla/ təddɔ ye:ḍɨ tu yettarɨ hə:sɨ tərlɛ murigəṇṇu iččarloṇṇu muntla/ təddɔ voṇṭɛle ha:ŋkarɨ vo:ṇu tɛ mi ye:kɨ gə:račɛ tigtɛ yettarɨ ha:vuṇṇu muntla/ təddɔ ye:ḍɨ tigtɛ yettarɨ na:yi ti pana tuḷḷe pavətɨ na:yi muntla/ tɛ:sɨ voṇṭɛ pana maḷe pa:vtɛ:tɨ maǰɛ tigtɛ yettarɨ ti na:yi, bogonnu moṇonu ye:kɨ kandi moḍonu ka:ḷɨ gətla/ tədda ye:ḍɨ tu eǰǰirɨ yettarɨ hə:sɨ nu moṇonu pana kədla/

In one place there was a goat. It became very hungry. There was a camel which was sleeping. There, when the goat saw above, it observed many leaves. It wanted to eat those leaves'. Then the camel said, 'go away, I am feeling sleepy'. Then the goat said, you are a tall and a big animal, therefore, I asked you.' Then the camel became proud and said, 'I am as tall as that house.' The goat said, 'no, you are not so tall, you cannot reach those leaves. Then the camel said, 'I can reach those leaves, they are not as tall as I am. Let me see. So saying he broke a branch and took it down. Then the goat said, 'You are very tall', and ate the leaves.

XVIII

paṇḍəve vənəva:sɨ muṭṭa kərunu adnya:təva:sɨ kəri:tɨ ye:kɨ bamṇančɛ gəra unte/ tɛ səmayantɨ ti bakasuraṇṇu məṇtalɔ ye:kɨ rako:su untɔ/ tɛlle tɛ gavãči maṇsa avgi kuḍovaṇu tɛččɛ uppadrɨ təḍevlɛ kammaṇisɛ di:sale yevuku gə:rsɨ ye:kɨ ga:ḍi əṇṇɨ ye:kɨ ǰotɛ beillɨ ye:kɨ maṇusu igtɛ de:t unti/ tɛ səmayantɨ paṇḍve untɛlɛ gərčɛ bavṇansɨ tɛ sərdi pavḷɛ/ tɛ gəra yekəčči bamoṇu untɔ/ təsɛ ti rəḍɨtɨ unti/ təddɔ kunti devi ti ye:vṇu ka:y tɛsɨ tumi rəḍonči ka:y səŋgətənu iččarla/ təddɔ ti bavṇa səŋgə:tɨ saŋgətlyaṇi/ təddɔ kuntile sənto:sɨ ǰalɛ/ tɛ tumi yɛ:sɨ kittɛle roḍonči, mi maḷe pã:čɨ loŋka pu:tu hə:tɨ, tɛ:nsɨ yekḷɛle daḍi:nɨ, tumi roḍuŋ ko nu muntla/ təse kunti bimɛlɛ a:kornu yɛ gavantɨ ye:kɨ rako:su ha: gi tɛlle ye:k ga:ḍi əṇṇɨ detyatɨ tɛ tu ge:vnu ǰa:vṇu de:vḷɛ nu muntla/ təddɔ bi:mɛle ə:nnačɛ ašale be:giṇi opoṇṇu bi:mɔ ə:ṇṇɨ təyarɨ votana ga:ḍɛntɨ bosoṇu gaḍi ge:vnu bəisarlɔ/ ǰa:tana ga:ḍyantɨ vorsoru ə:ṇṇɨ bogoṇu bi:mɔ ga:ḍyantɨ portoṇu bosoṇu ə:ṇṇɨṇa mergoḷuṇa ka:vle suru kela/ ga:ḍi soka:sɨ ǰa:tɨ unti/ ga:ḍi raksačɛ goṭṭe pavtana ye:kɨ ə:ṇṇɨpu:ra muṭṭa ǰalɛ/ rako:su bukku lagoṇu ra:gɨ ye:vuṇu ga:ḍi bogtana ye:kɨ tərlɔ ru:ŋku umpuḷnu ge:vṇu bi:mɛle ǰoḍule suru kela/ bi:mɔ tɛlle guntuči nayisɛle məṭṭɨ ə:ṇṇɨ ka:təči untɔ/ə:ṇṇɨ muṭṭa votana ga:ḍyã:sɨ utrɔṇu bogtana ti rako:su tərlɔ ru:ŋku gevuṇu tɛlle ǰoḍle rovɔṇu untɔ/ bi:mɛle kəḍsovnu illelɛsɨ ə:ṇṇɨ pura muṭṭa kədlɛsɨ ǰo:ru kela/ bi:mɔu tɛlle ǰo:ru kela/ təse doggau ləḍayi kelaṇi/ tərle tərle ru:ŋku tərli ka:təla pura voḍaŋkḷu suru kelaṇi/ təse ǰo:rɨ ləḍayi ǰali/ tɔmbɔ votana bi:mɔ tərle tɛ raksale tɛče pã:yi do:rnu biye:sɨ ǰoḍla/ tɛlle tɛčɛ aŋgarɨ bosoṇu ǰoḍla/ magri uṭɔṇu tɛ raksačɛ yekɨ pã:yi gunduṇu do:rnu geuṇu ye:kɨ pãyi aŋkoḷnu tɛlle či:rnu do:ṇu baga kela/ təse tɔ rako:su melɔ/ te do:ṇu bagau bi:mɔ tɛče ga:ḍile tornɔ bandonu magrički ga:ḍi aŋkoyitɨ gəra illɔ/ bi:mɔ yeunčɛ bogtana avgyã:sɨ sənto:sɨ ǰalɛ/ tɛlle

tɛ gava:ntəle maṇsa urovlɛṇṇu moṇonu avgi vəgəlplaṇi/ təsɛ bi:mɔ sənto:səntɨ tɛčɛ gəra ǰa:vṇu ba:yčɛ goṭeu aṇṇatəmmančɛ na goṭe u saŋgoṇu untɔ/ avgyansɨ tɛ gava:tlya ma:ri gelɛṇṇu sənto:sɨ ǰalɛ/

The Paṇḍavas, having completed their residence in the forest, and living in cognito, were in the house of a Brahmin. At that time there was a demon called Bakāsura. There, all the men of the village, being unable to ward off the trouble, coming together, were giving him per day from each house food filling a cart, a pair of bulls and a man. At that time the turn came to the Brahmin in whose house the Paṇḍavas were living. In that house there was only one Brahmin himself. Thus they were weeping there. Then queen Kunti came and asked 'Why are you weeping, what is the difficulty?' Then the members of the Brahmin family told her the facts. Then Kunti felt pleased. She said, 'Why do you weep for this? I have five sons, I shall send one of them. You do not weep'. Then Kuntī called Bhīma and said, 'There is a demon in this village. They give him a cartful of food. You take it and give it to him.' Then with the hope of getting food, Bhīma agreed quickly, and when the food was ready, he sat in the cart, and went taking the cart. While going, observing abundant food in the cart, Bhīma sat in the cart looking backwards, and began to eat the food and curry. When the cart came near the demon, the whole food was finished. The demon felt hungry, became angry, and seeing the cart, he pulled up a big tree, and began to beat Bhima. Bhima was eating the food as if he knew nothing of it. When the food was over, he came down the cart, and saw that there the demon has taken a big tree and stood beating him. He shouted at Bhima for coming late and for having eaten the food. Bhīma also shouted at him. Thus both fought with each other. They began to throw big trees and big stones. Thus a big fight followed. When some time elapsed, Bhīma took hold of the leg of that big demon and threw him on the ground Then sitting on his body he beat him. Then getting up, and pressing down one of his

legs, lifting the other leg, and tearing him, he split him into two parts. Thus the demon died. Tying both these parts as an arch to the cart, and carrying the cart behind him he came to the house. Seeing Bhīma coming back, all were delighted. All praised him for saving the men of the village. Thus, Bhīma, being happy, went to his house, and told his mother and his brothers. All the people of the village were delighted because the trouble was over.

XIX

yeka goṭṭe ye:k ruŋ karɨ ye:kɨ pa:kuru bosoṇɨ untɛ/ tɛ səmayantɨ tɛ ruŋŋkačɛ ka:ḷnɛ ye:kɨ ne:yi unti/ ye:kɨ muŋguḷu tɛ paṇya:ntɨ poḍoṇu voura:sɨ ǰa:tɨ unti/ tɛ pa:kuru ruŋka:rsɨ ye:kɨ pa:ṇɨ kaḍoṇu paṇyantɨ gətla/ təddɔ ti muŋguḷu paṇyarɨ uggoṇu rovli/ təse paṇyā:sɨ vo:rɨ illi/ tɛ səmayanṭɨ ye:kɨ maṇusu tɛ pa:krale ṭokuḷeṇṇu nɔ:ṭɔ tovi:tɨ untɔ/ təddɔ ti muŋguḷu tɛ maṇsačɛ payā:sɨ čavli/ tɔ maṇu:su pakka ka:ḷɨ bogoṇu biyo:ṇu ṭoklɔ/ tɛ nɔ:ṭɔ čukavḷɛ/ təsɛ pakuru ṇa muŋguḷuṇa doggau saha:yɨ kəruṇu bodɨkḷi/

At one place, a bird was siting on a tree. At that time, there was a river flowing below that tree. An ant had fallen into the water and was swept away. The bird took a leaf from the tree and dropped it in the water. Then the ant climbed the leaf and stood there. Thus it came out of the water. At that moment, a man was taking aim in order to shoot that bird. Then the ant bit the man in his leg. The man quickly saw down and shot with fear. The aim went wrong. Thus both the bird and the ant helped each other and lived.

XX

yeka goṭṭe ye:kɨ maṇusu raṇantɨ ǰa:vṇu ye:kɨ ra:ṇɨḍukrale ṭo:kḷa/ tɔ ḍukoru tɛ peṭṭaḷe tɛ maṇsale paḍča kərule tɛčče aŋgarɨ poḍlɔ/ poḍoṇu ləḍayi ǰali/ təddɔ ti untɔlɔ ye:kɨ soropu paḍčɛ ǰaḷɔ/ təse tɔ maṇusu tɔ soropu tɔ ḍukoru avgi paḍča ǰali/tɛ səmayantɨ ye:kɨ kudkɔ tɛ vaṭɛrnɛ yettana yi maḍi bogoṇu maḷe suma:r səmayale

ka:vle kaṇe gonslɛ ṇṇu sənto:sɨ ǰalɛ / yeukučči maḍɛ yeuku meiṇɔ kavotiṇṇu andaǰi kela/ a:ǰi yekdile yɛ biḷḷɨčɛ bandeli si:rɨ katoṇṇu ba:ki avge uddyačɛn miŋge ka:iṇəṇṇu niščəyɨ kəruṇu billɨči do:rɨ čavla / təddɔ ti biḷḷɨči do:rɨ suṭoṇu votana uslə:ṇu tɛ kudkɛčɛ maṇesɨ lagoṇu tɔ kudkɔ moroṇu gelɔ/

In one place, a man went in the forest and shot a wild boar. The boar, at that stroke, fell on the body of the man in order to kill him. When attacked, there followed a fight. At that moment, a serpent, which was there, was also killed. Thus the man, the serpent and the boar, all were killed. At that time a fox was coming along that way, saw these dead bodies and became pleased with the idea that he had found food for himself for a long time. He decided that he would eat one dead body for a month. He made up his mind that he would eat for that day only the gut which was tied to the bow while all other things he would eat the next day, and bit at the gut of the bow. Then the string of the bow got loose and snapping struck the neck of the fox, and the fox died.

XXI

ye:kɨ gavantɨ ye:kɨ kurḍɔ maṇai rati ye:kɨ paṇi untɔlɔ gaḍgɔ ṭakḷɛrɨ to:vnu ye:kɨ ču:ḍu dəruṇu ye:tɨ untɔ/ tɛlle somoru ye:kɨ maṇusu ye:tɨ untɔ/ tɔ tɛ kurḍɛle boguṇu yɔ kurḍɔ ni:sɛ ku:ḷu ha:gəṇṇu dista/ təse aṭovṇu tɛčče goṭṭe tuḷḷe ḍole disə:t na:yi ra:tɨ u di:su u do:ṇu u yekəčči, ta:təru tu ču:ḍu doronu getles ɨ kittəleṇṇu iččarḷa/ tuḷḷe yɛ:ntɨ ka:ytɛ prəyo:ǰəṇəṇu iččarla/ tɛ:sɨ tɔ kurḍɔ yɛ kittɛleṇṇu iccarləlɛ tigtɛ məndabudduṇu maḷe gontu ǰalɛ/ tɛdərnu mi munto/ mi rati i ču:ḍu dornu getlɛ nayi tə:rɨ maḷe vaṭe:rnɛ yettɛli maṇsa saŋkaṭṭi/ tɛ:ni:sɛ gorvau saŋkaṭṭi/ təddɔ maǰǰɔ pəisɨ dellɔ gaḍgɔ puṭṭa/ maḷe lagta/ tɛ ni:sɛ təsɛ mi i ču:ḍu do:rnu getlo/ yɛ ma:ntərɨ ni:sɛ vaṭe:rnɛ unteli ikačɛ jəntu pu:ra a:gičɛ uǰǰoḍu bogtana čəlaptyatɨ/ yɛ aykoṇu tɛ kurḍɛčɛ buddile meččikoṇu tɔ maṇusu na:čigentɨ gelɔ/

In a village, a blind man was coming in the night, placing a jar full of water on the head and holding a torch. Another man was coming facing him. He saw the blind man, thought that that blind man was mad. Thus thinking, he asked him, 'You do not see with the eyes, both day and night are the same to you; even then you are holding a torch; why is it so?' Then the blind man knew that he considered him a very dull person due to his question 'why for' and so said 'I say, if I do not hold this torch in the night, men coming along the way will hit me. So also animals may hit me. Then this jar of mine, for which money is paid, will break, I shall suffer injury. Therefore, I have taken hold of this torch. Because of this means, the poisonous animals on the road run away at the sight of the light of the fire.' Hearing all this, admitting the wisdom of that blind man, the man went away ashamed.

XXII

addi ye:kɨ tərlɔ səttɛčɔṇṇu birudu ge:vṇu šibi:ṇu məṇtəlɔ čəkrəvərti ye:kɨ gavantɨ untɔ/ təddɔ indrɔ ṇa agni ṇa dogga de:vu tɛlle pərikšɛ kərulenṇu alo:čəna kəruṇu əgni de:vu ye:kɨ pa:rivaḷə ǰalɔ, indrɔ ye:kɨ ga:rɨ ǰalɔ/ təsɛ dogga andaǰɨ kərunu pa:rivaḷɛle ka:vḷeṇṇu ga:rɨ giḍoitɨ yeunčɛməṭṭɨ dãvətɨ illi/ ye:uṇu pa:rivaḷə ra:ǰɛčɛ goṭe ga:rɨ maḷe ka:vḷe yetta, maḷe rəkšəṇɛ de:vlɛnnu muntla/ təddɔ ra:ǰɔ vo:yduṇṇu opḷɔ/ təddɔ ga:rɨ ye:vṇu maǰɛ kaṇɛ tu voḍsuṇu rovovlɛ, tɛ maḷe di:ṇu muntla/ təḍḍɔ ra:ǰɔ tulle bodolɨ ma:sɨ deto, yɛlle so:ḍɨṇu muntla/ tɛ:sɨ ti ga:rɨ vopḷɛgərɨ maḷe tɛččɪ de:vḷɛ, tɛ maḷe deu kɛllɛ kaṇɛṇu munṭla/ təddɔ ra:ǰɔ tu bəlišṭa vo:vnu ye:kɨ papačɛ pakrale morovtana ye:kɨ ra:ǰɔ vovuṇu untɛlɛ maǰǰɛ goṭe maḷe rakšisou ṇu məṇtana mi tɛlle rakšəṇɛ dile nayi tərɨ maḷe apki:rti yetta/ tɛ:sɨ tuḷḷe keilɨ tərɨ ri:ti eǰǰirɨ ma:sɨ deto, tɛ ka:vṇu səukkɛṇi ǰa:ṇu muntla/ tɛ:sɨ ga:rɨ tuǰǰɛ bo:ḷɨ səttɨ, maḷe de:u dellɛ kaṇɛčɛṇɨ eǰǰirɨ ma:sɨ desi, ta tərɨ tɛ male nukko/ tuḷḷe

tigtɛ məṇṇɨ ha tərɨ eǰǰirɨ kaṇɛ ka:vnu bodukḷɛle tuǰǰɛ šəri:račɛ ma:sɨ kaḍuṇu yɛ pa:rivaḷačɛ tigtačɨ sommu tu:kuṇu di:ṇu muntla/ təddɔ ra:ǰɔ sənto:sənti təsačči vovundeṇṇu moṇoṇu tra:sɨ aḍoṇu ye:kɨ təṭṭɛntɨ pa:rivaḷɛle rovovṇu miŋge yekɨ təṭṭɛntɨ tɛččɛ ma:sɨ haṇonu gətla/ təsɛ kətti haṇonu gətle tərɨ daḍɛ sommu voiṇasɛ votana kəsɛṭərɨ maǰɛ səttɨ rovovlɛṇṇu šərirəči de:vḷɛṇṇu ba:ḷɨ maṇɛčɛ voru haṇole kərtana ṭɛččɛ te de:u ti pakra tisɨ ǰa:vṇu de:vu somoru ro:uḷe/ ṭɛččɛ a:tɨ dərunu ge:vṇu ra:ǰɔ tuǰǰɛ səttəle ami meččipuḷo/ tulle pərikšɛ kərule ami ye ru:pu vovuṇu illo/ tulle sommu pərikšɛ kelo/ tuǰǰɛ yɛ səttəle meččipuḷo/ tu soukkɛni ro:u, əsɛ tɛlle a:širvadɨ de:vṇu te tɛnčɛ lo:kantɨ gele/

Formerly, there lived in a city a sovereign king by name Šibi, who possessed the title of being very truthful. Then the two gods Agni and Indra, thought that they should test him and so God Agni became a pigeon and Indra became a hawk. Then both made an agreement and the hawk came running as if persuing the pigeon to eat it. The pigeon came near the king and said, 'the hawk is coming to eat me, give me protection.' Then the king agreed to it by saying yes. Then the hawk came and said, 'You have kept my food preventing me. Give that to me'. The king said, 'I shall give you flesh in its place, leave him'. Then the hawk did not agree to it and said, 'You should give me that only, because it is my natural food'. Then the king said, 'Even when you are powerful and you are killing a poor bird, I, who am a great king, when it comes to me and says 'protect me', if I do not offer him protection, I shall get disgrace. Therefore, somehow I shall give you good flesh. Eating it go happily'. Then the hawk said, 'What you say is true, I do not want even if you give flesh better than what is naturally my food. If you have so much pride, then give me the flesh of your body which is nourished on eating good food, as much as this pigeon weighs'. Then the king was delighted and saying that let it be so, brought a balance, placed the pigeon

in one pan and then took, cutting his own flesh, in the other pan. Thus however much he put the flesh by cutting, the balance bar did not become level. Then the King, thinking that his truthfulness should somehow be preserved, was ready to give his body and was intent on striking the sword on his own neck, when the God-birds disappeared and Gods stood before him. They held his hand, saying 'O King, we are pleased with your truthfulness ; we came here in these forms to test you ; we tested you well ; we are pleased with your honesty ; you live in happiness'. Thus blessing him, they went to their own region.

XXIII

ye:kɨ paṭṭananti ye.ki ǰamindarɨ i:sɨ goḍe posuṇu ge:vnu untɔ/ tɛ̃:sɨ ye:kɨ goḍɛle čoruleṇṇu ye:kɨ čorṭɔ rakə:tɨ untɔ/ təse ye:kdi ye:kɨ goḍɛle čorunu ǰatana ɛlle tɛčči vavrači dərlyani/ təddɔ tɔ ǰamindarɔ tu maḷe čo:rule siŋkoḷe tərɨ tuḷḷe soḍto/ nayitə:rɨ tulle ǰailɨ kərto:ṇu məntla/ tɛ:sɨ tɔ čorṭɔ tuḷḷe uddɛ udɛsi čoruḷe siŋkovtoṇṇu muntla/ ǰamindarɛle sənto:sɨ ǰalɛ/ təsɛ tɛ rati tɛlle ǰɛva:ṇ de:vṇu rakɔṇu rovlɛnnu udɛsi uǰǰɔḍ vo:tana tɛlle a:kornu aḍlɛnnu moṇonu muntla/ təsəčči keḷaṇi/udɛsi aḍoṇu votana boggya maḷe čorule siŋkovuṇṇu muntla/ təddɔ čorṭɔ tɛ:nsɨ untɛlɛ eǰǰirɨ ye:kɨ goḍɛle aḍovnu šriŋgarsovuṇu muntla/ təsɛ šriŋgarsovuṇu votana tɔ tɛččɛ vo:ru bəsoṇu əsəčči čorunčɛṇṇu moṇonu goḍɛle gevuṇu da:vun gelɔ/ ǰamindarɔ kətti loŋkãsɨ giḍovle tə:rɨ tɛlle dorule ǰalɛ nayi/

In a town there was a landlord who maintained twenty horses. A thief was keeping watch on it to steal one horse out of them. Thus, while he was going away, stealing a horse, his servants caught him. Then the landlord said, 'If you teach me how to steal, I shall let you free. Otherwise I shall put you in prison. Then the thief said, 'I shall teach you to steal tomorrow morning'. The landlord was pleased. Thus he gave him food that

night and keeping watch, when it was dawn and light, he called him and ordered him to be brought. They did accordingly. In the morning, while he was brought, he said, 'Let us see, teach me to steal,' Then the thief said, 'Bring one of the good horses and decorate it,' While it was decorated, he sat on it and telling him that one should steal like this, took the horse and ran away. Though the landlord sent many people after him, he could not be caught

XXIV

ye:kɨ raṇantɨ ye:kɨ kudkɔ untɔ/ yekdi tɛlle ǰo:ru bukku lagli/ tɔ təse kaṇɛ sodi:tɨ bõ:vətɨ ǰa:tana tɛlle ye:kɨ dra:kšɛčɛ maṇḍvɔ dislɔ/ tɛččɛgoṭṭe ǰavṇu ye:kɨ dra:kšɛčɛ gončɛ bogətla/ tɛlle tɛ pavle nayi/ tɨ vo:ru bogtana tɛlle pavḷegərɨ tɔ tɛ ka:vḷe kamplɔ/ təsɛ sumar-sərtɨ kampoṇu tɛlle ka:vḷe gonsle nayi/ tɔddɔ tɛ boguḷe tɔ tɛ ambəṭɨṇu moṇonu maḷe nukkoṇṇu moṇonu gelɔ/

There was a fox in a forest. One day he felt very hungry. While he was wandering in search of his food, he saw a bower of grapes. He went near it and saw a bunch of grapes. But he did not reach it. Looking up there, being unable to reach it, he jumped to eat it. Thus jumping many times, he could not succeed in eating them. Then being tired, and saying that they were sour and he did not want them, he went away.

XXV

ye:kɨ, ranantɨ ye:kɨ kudkɔ untɔ/ yekdi tɔ kaṇɛ sodi:tɨ sənčari kəri:tɨ sančari ye:kɨ nili kərtɛlɛnčɛ gəra gelɔ/ gərantɨ ǰa:vṇu ni:li kərtɛlɛ mənḍɛntɨ poḍlɔ/ məgri udɛ:si tɔ sa:vəka:rɨ yettana tɛlle boguṇu kudkɔ melaṇṇu aṭovnu tɛlle du:ru ge:n ǰa:vṇu gətlaṇi/ tɨ:sɨkudkɔ uṭonu tɛččɛ a:ŋgɨ ni:ḷi ǰallɛ boguṇu raṇantɨ gelɔ/ raṇantɨ ǰa:vṇu avgɛ murgančɛ goṭṭe a:ǰɨ maḷe yɛ raṇačɛ de:u əsɛ kərunu yɛ raṇačɛ ra:yi ṇu muntla/ təsɛ avgi murga vo:iṇu aṭovlyaṇi/ tɛlle tɛ raṇačɛ ra:yiṇṇu kelaṇi/ avgi

murga tɛlle kaṇɛ adoṇu de:tɨ unti/ təddɔ tɔ kudkɔ tɛ boguṇu tɛččɛ ya:tičɛnsɨ du:rɨ kela/ təsɛ te kudke avge yekdi čandṇɛcɛ uǰǰoḍu bogoṇu bobbɛ gətlaṇi/ tɛ səmayantɨ tɔ ni:li rəŋgačɔ kudkɔ bobbɛ gətla/ təddɔ ti untəlɔ ye:kɨ va:gɨ yɔ ra:yiṇi kudkɔṇṇu gontu vovuṇu tɛlle morovḷa/ ba:ki kudke sənto:sənṭɨ amaḷe du:rɨ kellyasɨ tɔ melɔṇṇu moṇotɨ gele/

In a forest, there was a fox. One day, while in search of food, and wandering, he went in the evening to the house of a person preparing blue colour. Going inside the house he fell into vessel for preparing blue colour. Then in the morning, the owner came there, saw it and thinking that the fox was dead, he took it away and threw it. From there the fox got up, observed that his body was blue, and went to the forest. Going to the forest he told all the animals, "To-day, the god has made me thus and has made me the king of this forest'. Then all the animals thought it to be so. They made him the king of the forest. All the animals brought and gave him food. Then the fox saw this and kept away from himself the members of his own class. Then all the foxes, one day saw the moon light, and began to howl. At that moment, the fox of the blue colour also howled. Then a tiger, which was there, knew that he was a fox, and killed it. All the other foxes went away, in delight, saying that he was dead because he had driven them away.

CHAPTER IV

SENTENCES

1.	This is a dog.	yɛ ye:k kutrɔ.
2.	These are two dogs	ye do:ṇ kutre.
3	There are three dogs.	ti ti:ṇ kutre hə:tɨ.
4.	Here is a cat.	itte ye:k manǰru ha.
5.	Here are two cats.	itte do:ṇ manǰra hə:tɨ.
6.	Here is a cat and a dog	itte ye:k manǰru ṇa ye:k kutrɔ ṇa ḥə:tɨ.
7.	The dog barks at the cat.	kutrɔ manǰraḷe buŋta.
8.	The dog barks	kutrɔ buŋta.
9.	Dogs bark.	kutre buŋtyatɨ.
10.	This is a house.	yɛ ye:k gə:rɨ.
11.	Those are two houses.	ti do:ṇ gə:ra hə:tɨ.
12.	This is my house.	yɛ maǰɛ gə:rɨ.
13.	These are my houses.	i maji gəra.
14.	His house.	tɛččɛ gə:rɨ.
15.	His houses.	tɛčči gəra.
16.	Your house.	tuǰǰɛ gə:rɨ.
17.	Your houses.	tuǰǰɨ gəra
18.	I am in my house.	mi maǰǰɘ gərantɨ ha:vu.
19.	Go to my house.	maǰǰɛ gə̃ra ǰa.
20.	My house is small.	maǰǰɛ gə:rɨ dəkḷɛ.
21.	These are five houses.	i pã:č gəra.
22.	This is a small cart.	i yek dəkḷi ga:ḍi.
23.	Those are two big carts.	to do:ṇɨ tɔrlɔ ga:ḍio.
24.	This is my book.	yɔ maǰɛ bu:ku.
25.	I have two books.	maḷe do:nɨ buka hə:tɨ.
26.	My books are here.	maǰi buka itte hə:tɨ.
27.	I am in my cart.	mi maǰɛ ga:ḍyačɘ bitturu ha:vu.
28.	Go to my cart.	maǰɛ ga:ḍɛčɛ ti ǰa.
29.	Bring my books here.	maǰɛ bu:ku itte a:ḍɨ.
30.	He is my son.	tɔ maǰɔ pu:tu.
31.	I have one son.	maḷɛ ye:k pu:tu ha.
32.	I have three sons.	maḷɛ tiggɨ pu:tu hə:tɨ.

33.	My son is in the house	majɛ pu:tu majɛ gəra ha.
34.	My sons are in the house.	maje pu:tu majɛ gəra hə:tɨ.
35.	My son will come.	majɛ pu:tu ye:idɨ.
36.	My sons will come.	maje pu:tu yetti.
37.	His son.	tɛččɛ pu:tu.
38.	His sons.	tɛčče pu:tu.
39.	His sons have come.	tɛčče pu:tu ille.
40	Your son is here.	tujjɔ pu:tu itte ha.
41	Your sons are here.	tujje pu:tu itte hə:tɨ.
42	Your sons are in the house.	tujje pu:tu gəračɛ bitturu hə:tɨ.
43.	She is my mother.	ti maji ba:i.
44.	She is my daughter.	tɛ majɛ le:ŋkɨ.
45.	I have one daughter.	maḷɛ ye:kɨ le:ŋkɨ ha.
46.	I have two daughters.	maḷɛ dogga le:ŋ:ki hə:tɨ.
47.	I have three daughters	maḷɛ tigga le:ŋki hə:tɨ.
48.	My daughter is in the garden.	majɛ le:ŋkɨ agrantɨ ha.
49.	My daughters are here	majɛ le:ŋki ɨitte hə:tɨ.
50.	Call your daughter.	tujjɛ le:ŋkile akə:rɨ.
51.	Is that your sister?	tɛ tujjɛ beiṇṇɨ ga.
52.	No, she is my daughter.	ni, tɛ majɛ le:ŋkɨ.
53.	My brothers and sisters are in the house.	majɛ ba:u na beiṇṇɨ na garantɨ hə:tɨ.
54.	He has three children.	tɛlle tigga dakḷi hə:tɨ.
55.	His children are young.	tɛčči dakḷi dəkḷi.
56.	Where are your children?	tuji dakḷi ki hə:tɨ.
57.	My children are in the school.	maji dakḷi ša:ḷentɨ hə:tɨ.
58.	My son has gone to school.	majɔ pu:tu ša:ḷentɨ gela.
59.	My brother is young.	majɔ ba:u dəkḷɔ.
60.	My two brothers are young.	majɛ dogga ba:u dəkḷe.
61.	Here is my son.	majɔ pu:tu itte ha.
62.	Their sons are here.	tɛnče pu:tu itte hə:tɨ.

63.	My hand.	maǰɔ a:tɨ.
64.	My hands.	maǰe a:tɨ.
65.	Your foot.	tuǰǰɔ pã:i.
66.	Your feet.	tuǰǰe pã:i.
67.	Our book.	amčε bu:ku.
68.	Our books.	amči buka.
69.	His servant.	tεččɔ vavračɔ.
70.	His servants.	tεčče vavrače.
71.	Their house.	tεnčε gə:rɨ.
72.	We see you.	ami tuḷe bogto.
73.	You (sg.) see me.	tu maḷε bo:gɨ.
74.	You (sg.) see us.	tu amaḷe bo:gɨ.
75.	He sees me.	tɔ maḷε bogta.
76.	She sees me.	tε maḷε bogta.
77.	The child sees him.	tε daklε tεlle bogta.
78.	Her work.	tεččε vavəru.
79.	Her eyes.	tεčče do:ḷe.
80.	The hands of the child.	tε dakḷεče a:tɨ.
81.	The hands of the child are small.	tε daklεče a:tɨ dəkḷe.
82.	His field.	tεččɔ gadɔ.
83.	His basket.	tεččε kurvε.
84.	Her basket.	tεččε kurvε.
85.	I see you.	mi tulle bogto.
86.	Their houses.	tεnči gəra.
87.	The child sees her.	tε daklε tεlle bogta.
88.	They see you.	te tullε bogytyatɨ.
89.	They see me.	te maḷε bogtyatɨ.
90.	I see him.	mi tεllε bogto.
91.	I see her.	mi tεllε bogto.
92.	I see it.	mi tεllε bogto.
93.	I see them.	mi tε:s:ɨ bogto.
94.	You (pl.) see him.	tumi tεllε boga.
95.	You (pl.) see her.	tumi tεllε boga.
96.	I come here.	mi itte yetto.
97.	We come here.	ami itte yetto.
98.	You (sg.) come here.	tu itte yε.
99.	You (pl.) come here.	tumi itte yεva.

100.	He comes here.	tɔ itte yetta.
101.	She comes here.	tɛ itte yetta.
102.	They come to school	te šaḷantɨ yettyatɨ
103.	The child somes here.	tɛ dakḷɛ itte yetta.
104.	The children come to the school.	ti dakli šaḷantɨ yettyatɨ.
105.	The children come to garden.	ti dakli agrantu yettyatɨ.
106.	I go there.	mi ti ǰato.
107.	We go there.	ami ti ǰato.
108.	You (sg.) go there.	tu ti ǰa.
109.	You (pl.) go there.	tumi ti ǰava.
110.	He goes there.	tɔ ti ǰata.
111.	She goes there.	tɛ ti ǰata.
112.	They go to the field.	te gadɛntu ǰatatɨ.
113.	I go to the field.	mi gadɛntɨ ǰato.
114.	We stop here.	ami itte rovto.
115.	The leaves fall from the tree.	ti paṇa ruŋkarsɨ poḍtyatɨ
116.	The bird sits on the tree.	tɛ pa:kru ruŋkar bosle
117.	He sleeps under the	tɔ ruŋkačɛ munda niǰala.
118.	He hits the bird.	tɔ tɛ pakrale saŋkaṭlɔ.
119.	The birds fly.	ti pakra ra:btyatɨ.
120.	The animals are in the field.	ti murga gadɛntɨ hətɨ
121.	The cows are grazing.	ti gorva čə:rtyatɨ.
122.	The cow gives milk.	tɛ goru du:d dɛta.
123.	We milk the cows.	ami tɛ govvansɨ dubo:vto.
124.	We ride horses.	ami kuḍraḷɛ aŋko:vto.
125.	They jumped over the fence.	te ko:ṭačɛ vo:rnɛ ka:mpḷe.
126.	The child falls down.	tɛ daklɛ ka:lɨ poḍta.
127.	He stands there.	tɔ ti ro:vta.
128.	He goes to the house.	tɔ gəra ǰata.
129.	The child is sitting.	tɛ dakḷɛ ti bosta.
130.	What do you eat?	tu ka:ytɛ kate.
131.	I eat bread.	mi breḍḍɨ kato.

132.	How many children have you?	tullɛ kətti loŋka dakli hə:tɨ.
133.	I have three children.	maḷe tigga dakḷi hə:tɨ.
134.	What is your name?	tuǰǰɛ na:v kəsɛ.
135.	My name is Iswer Naik.	maǰǰɛ na:v i:švər na:yka.
136.	How old are you?	tullɛ kətti pra:y ǰali.
137.	I am fifty years old?	maḷɛ pəṇṇas vərka ǰali.
138.	When do you get up?	tu kɔdda uṭṭɛ.
139.	I get up at six o'clock.	mi sa gəṇṭɛlɛ uṭto.
140.	Where do you live?	tu ki asancɛ.
141.	I live in the village.	me ye:k gavantɨ asanče.
142.	What do you do?	tu ka:y kərtɛ.
143.	I work in the field.	mi gadɛntɨ vavaru kərto.
144.	I work in the village.	mi y:kɨ gramantɨ vavaru kərto.
145.	I am here.	mi itte ḣa:vu.
146.	We are here.	ami itte ha:vu.
147.	You (sg.) are here.	tu itte hə:sɨ.
148.	You (pl.) are here.	tumi itte hə:suvu.
149.	He is here.	tɔ itte ha.
150.	She is here.	tɛ itte ha.
151.	It is here.	tɛ itte ha.
152.	They are here.	te itte hə:tɨ.
153.	I am old.	mi ǰerṇḍɔ.
154.	You are tall.	tu tərlɔ.
155.	She is tall.	tɛ tərlɛ.
156.	He is tall.	tɔ tərlɔ.
157.	We are tall.	ami tərle.
158.	They are tall.	te tərle.
159.	It is tall.	yɛ tərlɛ.
160.	The tree is tall.	tɔ ruŋku tərlɔ.
161.	The hill is high.	tɔ doŋgəru yettarɨ ha.
162.	The man is tall.	tɔ maṇu:su yettarɨ ha.
163.	These men are tall.	i maṇsa tərli hə:tɨ.
164.	That man is fat.	tɔ maṇusu mɔṭṭɔ ha.
165.	That girl is here.	tɛ čeḍu itte ha.
166.	That man is short.	tɔ maṇusu akkuḍu.
167.	This man is blind.	yə maṇusu kurḍɔ.

168.	That woman is blind.	tε bayaku gurḍi.
169.	He is lame.	tɔ kuṇtɔ.
170.	She is lame.	tε kuṇṭε ~ kuṇṭi.
171.	The boy is big.	tɔ ǰilgɔ mɔṭṭɔ.
172.	The boy is lazy.	tɔ ǰilgɔ daḍḍɔ.
173.	The boy is clever.	tɔ ǰilgɔ. ušaričɔ.
174.	The good boy.	tɔ eǰǰirɨ ǰilgɔ.
175.	The good girl.	tε eǰǰirɨ čedu.
176.	The good boys.	te yeǰǰirɨ ǰilge.
177.	The good girls.	ti yeǰǰirɨ čeḍva.
178.	The small child.	tε daklε dəkḷε.
179.	The small children.	ti dəkḷi dakḷi.
180.	The big book.	tɔ tərlɔ bu: ku.
181.	The big books.	ti tərli buka.
182.	The white horse.	tɔ paṇḍrɔ goḍɔ.
183.	The white horses.	te paṇḍre goḍe.
184.	The dark cloud.	tε kaḷε maḷabu.
185.	The dark clouds.	ti kaḷi maḷba.
186.	The green leaf.	tε paččε pa:nɨ
187.	The green leaves.	ti pačči paṇa.
188.	The large house.	tε tərlε gə:rɨ
189.	The large houses.	ti tərli gəra..
190.	The beautiful village.	tε porlučε gã:vu.
191.	The beautiful villages.	ti porluči gãva.
192.	This is good story.	yε eǰǰirɨ katε.
193.	This story is interesting.	yε katε eǰǰirɨ ha.
194.	I want this book.	maḷε yε bu:ku avo.
195.	Come here.	itte ye.
196.	Go there.	ti ǰa.
197.	Bring some water.	tɔmbɔ pa:ṇi a:ḍɨ.
198.	Call him.	tεlle akərɨ.
199.	Sit down.	ka:ḷɨ bo:sɨ.
200.	Stand up.	ubε ro:vu.
201.	Speak slowly.	uḷu:či bo:ḷɨ.
202.	Tell me a story.	maḷε ye:kɨ katε sa:ŋgɨ
203.	Break it.	yε puṭəvu.
204.	Take it.	yε gi.
205.	Hold it.	yε aŋ kə:ḷɨ.

206.	Keep it down.	yɛ ka:ḷ to:vu.
207.	Lift it up.	yɛ vo:rɨ aŋkəḷɨ.
208.	Read the book.	tɔ bu:ku o:dupɨ.
209.	Write the words.	tɛ šəbdə berəvu.
210.	Come to school.	šaḷentɨ ye.
211.	Go home.	gəra ǰa.
212.	Bring the book.	tɔ bu:ku magri a:ḍɨ.
213.	Call your brother.	tuǰǰɛ bavaḷe akə:rɨ.
214.	Sit down on the ground.	biye:rɨ bo:sɨ.
215.	Stand on the bench.	benčer ro:vu.
216.	Speak a word.	yek šəbdə bo:ḷɨ.
217.	The dog is here.	tɔ kutrɔ itte ha.
218.	The dog is there.	to kutrɔ ti ha.
219.	The book is below the table.	tɔ bu:ku me:ǰičɛ ka:ḷɨ ha.
220.	The book is on the table.	tɔ bu:ku me:ǰičɛ vo:rɨ ha.
221.	The sky is above.	maḷabu vo:rɨ ha.
222.	The earth is below.	buŋka ka:ḷɨ ha.
223.	The tree is on this side.	tɔ ruŋku yɛ kares ha.
224.	The tree is on that side.	tɔ ruŋku tɛ kares ha.
225.	The tree is yonder.	tɔ ruŋku dəittɛ du:r ha.
226.	I am near the tree.	mi tɛ ruŋkačɛ goṭṭe ha:vu
227.	I am far from the tree.	mi tɛ ruŋkačɛṇi du:r ha:vu.
228.	I am close to the tree.	mi tɛ ruŋkačɛ goṭṭe ha:vu.
229.	He is away.	tɔ du:r ha.
230.	He went away.	tɔ geḷɔ.
231.	He went up.	tɔ vo:rɨ geḷo.
232.	He went down.	tɔ ka:ḷ illo.
233.	He fell down.	tɔ ka:ḷ poḍlɔ.
234.	Air is everywhere.	varɛ avge goṭene ha.
235.	He is nowhere.	tɔ ki:yi na:yi.
236.	I looked for it everywhere.	mi yɛ:sɨ avge goṭene bogtəlo.
237.	I found it no where.	maḷɛ yɛ ki gonsḷɛ na:yi.
238.	Come in.	bittur ye.
239.	Go out.	bayɛr ǰa.

240.	Step on the stone.	doṇḍačɛ vo:ru ugavu.
241.	Go round.	suttaḷɛ ǰa.
242.	Jump over the fence.	kɔṭɛčɛ vo:rne ka:mpɨ.
243.	Creep below the cart.	gaḍicɛ mundlɛ parppɨ
244.	The bird is on the tree.	tɛ pakuru ruŋkačɛ vo:ru ha.
246.	The bird is in the nest.	pakuru guḍant ha.
247.	A big basket.	tɛ tərlɛ kurvɛ.
248.	The basket is big.	tɛ kurvɛ tərlɛ.
249.	Hard wood.	gəṭṭačɛ ru:ŋku.
250.	The wood is hard.	tɔ ru:ŋku gə:ṭṭɨ ha.
251.	A large leaf.	tərlɛ pa:ṇɨ.
252.	The leaf is large.	tɛ pa:ṇɨ tərlɛ.
255.	A red flower.	tambɛ pu:ḷu.
256.	The flower is red.	yɛ pu:ḷu tambɛ.
257.	A small room.	yɛ dəklɛ ko:ṇɛ.
258.	The room is small.	ko:ṇɛ dəkḷɛ.
259.	The dirty hand.	tɔ kuskɔ a:tɨ.
260.	The hand is dirty.	tɔ a:tɨ kuskɔ vo:uṇu ha.
261.	I came yesterday.	mi kə:ḷ illo.
262.	We came yesterday.	ami kə:ḷ illo.
263.	I come.	mi yetto.
264.	He killed the birds yesterday.	tɔ tɛ pakransɨ kə:ḷ morovla.
265.	He is killing the bird.	tɔ tɛ pakralɛ morovta.
266.	I shall come tomorrow.	mi uddya yei:nɨ.
267.	He will kill the bird tomorrow.	tɔ tɛ pakralɛ uddya moroidə.
268.	I come every day.	mi koddavu yetto.
269.	He always kills the bird.	tɔ koddavu tɛ pakralɛ morovta.
270.	I may come.	mi ille təru: ǰale.
271.	He may kill the bird.	tɔ tɛ pakrale morovla təru: ǰale.
272.	I should come.	mi yei:nə.
273.	I should kill the bird.	mi tɛ pakrale moroi:nə.
274.	I might come.	mi yei:nə.
275.	He ought to write a book.	tɔ ye:kɨ bu:ku berᵊi:dɨ.

276.	I want to come.	mi ye:vḷɛṇṇɨ grahisovuḷḷau.
277.	He wants some money.	tɔ tɔmbɔ pəisɨ aveṇṇu grahisovuta.
278.	I like to come.	maḷɛ ye:uḷɛ.
280.	I came before you came.	mi tuǰǰaṇə addi ye:iṇə.
281.	He will do the work before you did.	tɔ tɔ vavaru tuǰǰaṇə addi kəridə.
282.	Who will come with me?	maǰɛ saŋgati kɔ:ṇ yetti.
283.	I shall come.	mi yei:nə.
284.	My brother will come.	maǰɔ ba:u yeidə.
285.	When are you going?	tumi kodda ǰale u.
286.	We shall go tomorrow.	ami uddya ǰato.
287.	When did he come?	tɔ kodda illɔ.
288.	He came yesterday and went away.	tɔ kə:ḷi yeu:ṇ gela.
289.	It is well that he came.	tɔ illyale eǰǰir ǰalɛ.
290.	Go and come back.	ǰavṇu magri ye.
291.	I am not going.	mi jat na:yi.
292.	I shall not go.	mi ǰa:iṇa.
293.	Why are you not going?	tu ka:y ǰat nayi.
294.	Why should I go?	mi ka:y tɛ:sɨ ǰaunčɛ.
295.	I shall go after he comes.	tɔ illelɛčɛne miŋge mi ǰai : ṇə
296.	I shall go if he comes.	tɔ yetta tər mi ǰai:ṇə.
297.	You go.	tu ǰa.
298.	What do you say?	tu kay tɛ mɔṇtɛ.
299.	I told you to come.	mi tu ye:ṇṇɨ muntlɔ.
300.	I said nothing.	mi ka:yi mɔṇənna:yi.
301.	Why shall I speak?	mi kittɛsə boḷančɛ.
302.	You should say thus.	tu təsɛ mɔ:ṇɨ.
303.	What is this called?	yeḷḷɛ ka:y tɛ ṇṇu mɔṇačɛ.
304.	Who is he?	tɔ ko:ṇu.
305.	Where does he come from?	tɔ kis yetta.
306.	Who are these men who have come first?	i maṇsa kɔṇkɔṇ addi illi.

307. They are merchants.	te vyapari.
308. Do not say so.	tɔsɛ mɔṇaŋko.
309. These are not good words.	ye yeǰǰir šəbdə ni.
310. What is that?	tɛ ka:y tɛ.
311. That is a house.	tɛ yek gə:rɨ.
312. Whose house is that?	tɛ koṇačɛ gə:rɨ.
313. It is mine.	tɛ maǰǰɛ gə:rɨ.
314. That house is to be sold.	tɛ gə:rɨ deḷḷela.
315. What will you give for it?	tu tɛlle ka:ytɛ dele.
316. You stay here, I shall go.	tu ittɛ ro:vu, mi ǰato.
317. Look at him.	tellɛ bo:gɨ.
318. I cannot do this work.	mi yɔ vavaru kəri:na.
319. They may ask me.	te maḷɛ iččarti.
320. They will ask me.	te maḷɛ iccarti.
321. I have nothing with me.	maḷɛ tɛččɛ saŋgati ka:y. nayi.
322. I made it myself.	yɛ mi:čči kelo.
323. You may go, I shall stay.	tu ǰatɛ tə:rɨ mi ittɛ ro:vto.
324. I shall not come alone.	mi yekḷači yei:ṇa.
325. Can you do it?	tu yɛ kə:rsi ga.
326. We cannot do it.	ami yɛ kəriṇa.
327. Every one went there.	prati yekḷɔ ti gele.
328. Everything is lost.	prati yek vəstu taŋko:ṇu gelɛ.
329. All those whom you have called have come.	tu kɔṇaḷɛ avgɛ a:kərlega ti avgi illi.
330. I came last of all.	mi avgɛnčɛnə paṭloṇi illo.
331. He is the oldest son.	tɔ tərlɔ pu:tu.
332. Invite them all for meals.	tɛnsɨ avge ǰe:vḷɛ akə:rɨ.
333. It is done.	yɛ ǰalɛ.
334. It may happen.	yɛ vo:ydɨ.
335. It has happened.	yɛ ǰalɛ.

336.	It is impossible.	yε vo:yna.
337.	It is night.	yε ra:tɨ
338.	Where do you live?	tu ki asəncε.
339.	Where have you been during night.	kəḍaplelε rati tu ki untε.
340.	The house I live in is a large one.	mi ro:vḷyaḷε gə:rɨ untε lεntu tərlε.
341.	Are they at home?	te gəra hə:tɨ ga.
342.	Let them all come.	tεnsɨ avgεnsɨ ɨ ye:vḷe mo:ṇ
343.	You must not remain there.	tu ti ro:vḷε kammaṇi.
344.	Do not tell lies.	lɔṭṭε məṇəŋko.
345.	Not that one but this one.	tε ye:k ni yε ye:k.
345a.	Let some one of you go and fetch him.	tumi koṇtəri ǰauṇu tεlle soda.
346.	Who will give money to a man like you?	tuǰǰε məṭṭɨ yek maṇsalε ko:nɨ pəise deydɨ.
347.	This is good, give me that one.	yε yeǰǰεrɨččε tε ye:k maḷε di.
348.	What kind of work is this?	kəsəlε papačε vavaru yε.
349.	Besides this I want something else.	əslε ni:sε bodəḷɨ təmbɔ və:stu maḷε avε.
350.	I want some more.	maḷə tɔmbɔ dəittε avε.
351.	If you do not want give it to me.	tuḷḷε nukku tərɨ tε maḷə di.
352.	Do not go to bed so soon.	be:giṇi niǰoḷε ǰaunəko.
353.	How are you related to him.	tu tεlle kə:sε saŋgətlε.
354.	He is writing a book.	tɔ yek bu:ku berovta.
355.	I shall take so much as you give.	mi tu gə:tlεlε čanə ədikə gei :nə.
356.	Open this door.	yε da:rə ka:ḍɨ.
357.	Close the door.	tε da : rə ga : ḷɨ.
358.	I have never seen you before.	mi tuḷḷε yeččanə addi boguṇə na:yi.

359. I used to meet him.	mi tɛllɛ koddau bogto.
360. Have you got no house?	tullɛ gə:rə na:yi ga.
361. If it rains the harvest will be good.	pavsɨ illɛ tə:rɨ beṇṇi yeǰǰrɨ o:ydu.
362. Why have you left your work half-done?	tuǰǰɛ vavaru ərdə vovuṇu votana tu kittelɛ gelɛ.
363. It is of no use.	yɛ kittɛ suvvu nukko.
364. Come after four o'clock.	čar gənṭɛ čanə miŋge ye.
365. Come within an hour.	yek gənṭvɛ vɔtana ye.
366. Do whatever you like.	tullɛ ka:y tɛ avega tɛ kə:ri.
367. What is the use of these men? one is enough.	tɛ maṇsancɛṇə ka:ytɛ upəyo:gɨ ha, yekḷɔ ave tittɛ ha.
368. We came by this road.	ami ye margɛ illo.
369. We came in a cart.	ami ye:kɨ ga:ḍintɨ illo.
370. We came on foot.	ami čeləṇu illo.
371. I went there.	ami ti gelo.
372. He went to school.	tɔ ša:lentɨ gelɔ.
373. I have gone to my friend.	mi maǰɛ ǰo:stičɛ ti gelo.
374. She has gone to her mother.	tɛ tɛččɛ ba:ičɛ goṭṭe gelɛ.
375. I had done this before.	mi yɛ addi kelau.
376. He had spoken this to be before.	tɔ yɛ maǰǰaṇu addi muntəla.
377. He had gone before I came.	mi yeuṇčɛṇə addi tɔ ti gelɔ.
378. He was asleep when I went to see him.	mi tɛllɛ boguḷɛ yettana tɔ niǰalantɔ.
379. He was lying down and reading.	tɔ ka:ḷi niǰoṇu o:dupta.
380. He was lying on the ground when I saw him.	mi tɛllɛ bogtana tɔ biye:rɨ niǰalantɔ.
381. He had done this before I reached him.	mi tɛččɛ goṭṭe pavančɛṇə addi tɔ yɛ kelantɛ.
382. He may be married.	tɔ vɔraḍɨ oiḍɨ
383. If horses had wings they would have flown.	goḍɛnsɨ paka asti tərɨ te ra:bətente.

384. If he has studied he will succeed.	tɔ siŋkoḷɛ əstɛ təri yeǰǰiri vətontɔ.
385. If the train is late we shall catch it.	tɛ rayli kəḍsolɛ əstɛtər amaḷɛ gostɛntɛ.
386. I came out of the house.	mi gəransi baye:ri illo.
387. He came through the field.	tɔ tɛ gadyantlɛ illɔ.
388. She collected the fallen mangoes.	tɛ poḍlele ambe kuṭovḷa.
389. Printed book is easy to read.	ačči kelelɛ bu:ku o:dupuḷe sulabu.
390. How far will you come?	tu kətti du:rsu illɛ.
391. I shall come as far as your house.	mi tuǰǰɛ gəračani du:rsi illo.
392. I never left my native town till now.	mi maǰǰɛ upəǰlɛ gã:u soḍi:na.
393. Do't go before I come.	mi yeunčanə addi ǰa:u nəko.
394. He may still come.	tɔ be:gini ye:idu.
395. It is late. He will not come now.	anta keḍuslɛ tɔ ye:ina.
396. He will come after a week.	tɔ ye:ki vərkačanə miŋge yeidi.
397. How tall' you have grown!	tu kətti yettari vaḍlɛsi.
398. He seems still young.	tɔ dəklaṇu dista.
399. Some are new, some are oild.	tɔmbɔ nəvɛǰ tɔmbɔ unɛ.
400. His brother is not so clever.	tɛččɛ ba:u dəitte ušari na:yi.
401. Learn one lesson every day.	prati di:si yeuku pa:ṭa siŋki.
402. How many words you know?	tulle kətti šəbdi gɔnta.
403. This water is not drinkable.	yɛ paṇi ka:vḷɛ untalɛni.
404. This is not eatable.	yɛ ka:vḷɛ untalɛni.
405. Is such a thing possible?	əssəlɛ vostu oidga.

406.	Who knows?	koṇaḷɛ gɔnta.
407.	What do you want?	ṭullɛ ka:ytɛ avɛ.
408.	Work in the day and sleep at night.	di:sa vavaru kəruṇu rati ni:ǰɨ.
409.	A month has thirty days.	ye:k məinɛlɛ ti:sɨ di:sɨ.
410.	There is a stone in the mango.	a:mbyačɛ bitturn ye:k donda ha.
411.	A bull has two horns.	ye:k bəilalɛ do:ṇu siŋga hə:tɨ.
412.	This is my usual food.	yɛ mi koddavu katɛlɛ kaṇɛ
413.	Some fish are big, some are small.	toḍi masli tə:rli toḍi dəkḷi.
414.	The snake moves zig-zag.	sɔropu vɔrɛvərɛ ǰata.
415.	The snail moves slowly.	lalki uḷu:či ǰata.
416.	The dog runs fast.	kutrɔ ǰo:ru dã:uta.
417.	Keep the fruit covered.	ambɔ dampunu to:vu.
418.	Birds have wings.	pakransɨ paka hə:tɨ.
419.	I was afraid of the tiger.	mi vagaḷɛ boguṇu biyaḷo.
420.	Those girls missed the way.	ti čeḍva va:ṭ čukovḷaṇi.
421.	The cat bit the child.	manǰuru daklyalɛ ǰəḍla.
422.	Then the dog got the way.	kutralɛ magri va:ṭ go:nsli.
423.	My sister recited the poem.	maǰɛ bəiṇɨ ye:kɨ pəddyɔ muntla.
424.	That woman drank water.	tɛ baya:ku paṇi kədlatɨ.
425.	He learns Marathi.	tɔ məraṭi siŋ ta.
426.	I shall give you the book when you come.	tu yettana tɔ bu:ku mi tullɛ dei:ṇə.
427.	Do not ask for the book which I have not read.	malɛ o:dupuṇu o:isəru bu:ku iččaruŋko.
428.	Come as soon as you have finished the work.	tu vavaru muṭṭa votana ye.
429.	Come after finishing the work.	tu vavaru muṭṭa ǰallɛ miŋge ye.

430. The bird flew over my house.	tɛ pa:kəru gəračɛ vo:rɒɛ ra:bḷɛ.
431. That very lion slept under that very tree.	tɛ simma tɛčči ruŋkačɛ munda niǰalɛ.
432. Rama walks very fast.	ra:ma ǰo:ru čalta.
433. The bird on the tree is singing.	ruŋkačɛ vo:ru untɛlɛ pakəru pəddyɔ saŋta.
434. The bird is on the tree.	tɛ pakəru ruŋkačɛ vo:ru ha.
435. Who works hard gets the fruit.	ko:nu ǰo:ru vavare kərta ga tɛlle tɔ a:mbɔ gõvsta.
436. What did he see to-day?	tɔ a:ǰi ka:ytɛ bogtla.
437. What are you reading?	tu ka:ytɛ o:duptɛ.
438. Do you read?	tu o:dupte ga.
439. Which boy fell from the tree yesterday?	kə:lɨ tɛ ruŋ kasu keillɨ ǰilgɔ poḍlɔ.
440. Whose boy sings more sweetly than Rama?	ramačɛnə yeǰǰirɨ koṇačɔ ǰilgɔ pəddyɔ saŋgadɨ.
441. Why did they send you here?	te tullɛ itte kittele daḍlaṇi.
442. I consider Hari as my brother.	həri maǰǰa ba:uṇu mi grahiso:ḷḷavu.
443. Dasharatha appointed Rama king.	ra:ma ra:ǰaṇu dəšərət niščəyə kela.
444. Hari decided to go there.	həri ti ǰa:vlɛṇṇu grahiso:vḷa.
445. He is clever in singing.	tɔ pəddyɔ saŋtalɛntɨ ušari.
446. I study in the night.	mi rati siŋto.
447. He learns at home.	tɔ tɛčɛ garačɨ siŋta.
448. I decided to go.	mi ǰa:vlɛ grahisovḷau.
449. He never sleeps by day.	tɔ di:sa koddau niǰət nayi.
450. The elephant is the biggest animal.	əstɨ avgɛ murgančɛnu tərlɛ.
451. He sits at home since yesterday.	tɔ kəḷiččanɨ miŋge gəra bosla.

452.	You should not read much.	tu dəitte o:dupuŋko.
453.	Put the cap on the head.	ti ṭoppi ṭaklɛri to:vu.
454.	Ten mangoes for a rupee.	yek ru:pəyle da ambe.
455.	I got a letter.	mi ye:kɨ ka:gadɨ aḍlo.
456.	The dog bit Rama.	tɔ kutrɔ ra:melɛ čavḷɔ.
457.	The mother gave me a book.	ba:i maḷɛ ye:kɨ bu:ku deḷaṇi.
458.	He died of fever.	tɔ a:ŋgɨ tapaṇu melɔ.
459.	He works with delight	to sənto:səntɨ vavaru kərta.
460.	Come after one hour.	ye:kɨ gəṇṭɛčanə miŋge ye.
461.	He went away with his clothes.	tɔ tɛččɛ ǰavḷi ge:un gelɔ.
462.	I cut the mango with the knife.	mi tɛ su:riyɛntə tɔ ambɔ kaplo.
463.	He will remain in Poona for a month.	tɔ ye:k məinɔ pu:na rovta.
464.	He calls me.	tɔ maḷɛ a:kərta.
465.	He went out while it was raining.	pa:vs yettana tɔ bayerɨ gelɔ.
466.	Ram is my brother.	ramɔ maǰǰɔ ba:u.
467.	Hari reads the letter.	həri tɛ ka:gədɨ o:dupta.
468.	The teeth of a black dog.	tɛ ka:ḷɛ kutrɛče da:ntɨ.
469.	The mirror fell from my hand.	ti kannəṭi maǰɛ a:tilsu poḍli.
470.	He came out of my room.	tɔ maǰɛ ko:ṇesu bayerɨ illɔ.
471.	His house is larger than my house.	tɛččɛ gə:rɨ maǰǰɛ gəračɛnɨ tərlɛ.
472.	He brings a hat.	tɔ ye:kɨ ṭoppi getlatɨ
473.	He brings his boy.	tɔ ǰilgɔ a:ḷta.
474.	Ram should try.	ra:mɔ prəyətn kə:rə.
475.	Ram got work.	ra:mɛlɛ vavaru gonsɔlɔ.
476.	Ram called his friend.	ra:mɔ tɛččɛ ǰostilɛ a:kərla.

477. Ram brought a cart.	ra:mɔ ye:k ga:ḍi aḍla.
478. Ram goes to the village.	ra:mɔ tɛ gavantɨ J̌ata.
479. He waters the tree.	tɔ tɛ ruŋkalɛ paṇi votta.
480. I gave him a book.	mi tɛllɛ ye:kɨ bu:ku delo.
481. He sees Rama.	tɔ ra:melɛ bogta.
482. He catches the horse.	tɔ te go:ḍɛ́le də:rta.

CHAPTER V

VOCABULARY

əḍou V.	to press.
əṇṇɨ N.	boiled rice.
ədkɨ Adj.	more.
ɨlədɨ N.	turmeric.
ilədi Adj.	yellow.
ɨ : stɨ N.	elephant.
akərɨ V.	to call.
akka N.	elder sister.
akkuḍu Adj.	short.
aga:rɨ N.	garden.
agiči peṭṭi F.	match box.
aŋkəḷɨ V.	to raise, to lift.
aŋko:u V.	to ride, to drive.
aŋgi E.	frock, shirt.
aŋṭa bɔ:ṭɨ M.	thumb.
aččɨ kə:rɨ V.	to print.
aǰǰa M.	grand father.
aǰǰi F.	grand mother.
aǰǰimiri N.	rainbow.
anǰurɔ M.	fig.
aṭi F.	cow shed.
aṭou V.	to remember, to think.
aṭɔ	memory.
aṭlu F.	jack fruit pit.
aḍige kə:rɨ V.	to cook.
aḍige kərtəlɔ M.	cook.
aḍuku F. N.	bone.
aḍuvɛ N.	rafter.
aḍvɛ Adj.	horizontal.
aṇɨkəṭṭɨ M. N.	dam.
aṇi	and
aṇṇa M.	elder brother.
atačɛ ga:ṇṭɨ N.	elbow.

addi Adv.	before.
antəri V.	to spread.
anta Adv.	now.
andaǰi N.	idea, thought, guess.
apaḍi V.	to touch.
apki :rti F.	blame, infamy.
appalɔ M.	papad.
ami Pro.	we
ambəṭi Adj.	sour.
ambəḍi V.	to plough.
ambari V.	to low.
ambɔ M.	mango.
ayki V.	to hear.
aytva:ri M.	Sunday.
aysi N.	ice.
araməne N.	palace.
ardɛ Nu.	half.
arvɛča da:ri N.	creek, bay.
avggɛ Adj.	all.
alo:čəna F.	consideration.
almara N.	niche.
avəḷi V.	to tighten, to tie.
avɛ Indi.	to need, want.
avkou V.	to shake.
aḷəti kə:ri V.	to measure.
a:kari	form.
a:gi F.	fire, flame.
a:guḍu F.	hoof.
a:čari M.	black-smith.
a:ǰi Adv.	today.
a:ṭi Nu.	eight.
a:ḍi V.	to bring, to earn.
a:ḍuku M. F.	bone.
a:ṇi F.	nail (of iron).
a:ṇḍi N.	testicles.
a:ti M.	hand.
a:dnɛ de:si V.	to order.
a:dlɛ N.	a kind of serpent.

a:ntɨ F. N.	intestine.
a:fimɨ N.	opium.
a:širvadɨ N.	blessing.
a:širvadɨ de:sɨ.	to bless.
a:šɛ kə:rɨ V.	to hope.
ã:sɨ V.	to smile, laugh.
a:sa Adj.	greedy.
a:spətɪɨ N.	hospital.
a:ḷikayi N.	hail.
ikkɨli F.	pincers.
iččarɨ V.	to ask.
iṭṭigɛ N.	brick.
iṭṭeṇi F.	ladder.
itte Adv.	here.
inǰinɨ N.	engine.
irgəlɨ V.	to bloom.
irǰəṇɨ N.	curds.
irdɛ N.	heart, chest.
irdɛčɛ gu:ḍu N.	rib.
ivačɛ ka:ḷ'ɨ N.	winter.
iskərɨ V.	to furrow, to scrape.
istri pəṭṭi F.	the iron.
i:kɨ N.	poison.
i:kɨ V.	to sell.
i:ǰɨ V.	to go off, to be extinguished.
i:ndɨ M.	a kind of palm tree.
i:sɨ Nu.	twenty.
i:sarɨ V.	to forget.
i:ščɛrɨ N.	easy chair.
ugau V.	to climb.
uggəḍɨ V.	to open.
uǰǰəḍu Adj.	bright
uǰǰoḍu M.	light.
uǰvɛ Adj.	right (hand).
uḍu N.	iguana.
uḍki F.	hiccough.
uṇṭou V.	to stick.
uta:rɨ V.	to climb down.

uttərɨ de:sɨ V.	to answer.
uda:rɨ V.	to vomit.
uda:ri Adj.	generous.
udesi N.	morning.
uddɛ Adv.	tomorrow.
unču Adj.	long.
undəḷɨ V.	to swing.
undi:rɨ M.N.	mouse.
upəde:šɨ de:sɨ V.	to preach, to advise.
upəyogɨ kə:rɨ V.	to use.
upaǰi F.	birth.
upasɨ kə:rɨ V.	to fast.
ubau V.	to sweat.
ubavnɛ N.	sweat.
ubɛ Adj.	vertical.
ubɛro:vu V.	to stand.
umbəḷɨ V.	to root out.
umbura M.	threshold.
uyyɛḷɛ N.	swing.
uru:tɨ N.	circle.
urou V.	to save.
urləpɨ V.	to roll.
uluči Adv.	slowly.
uša:ri Adj.	clever, brave.
ušṇu Adj.	warm.
uslou V.	to be rash.
u:ṭɨ V.	to rise.
u:ṇu Adj.	hot.
u:mpɨ V.	to sow.
eklɔɨ Adj.	alone.
eǰǰirɨ Adv.	loudly.
e:kɨ Nu.	one.
e:kɨkuḷi	one by one.
e:ṇi F.	braid of hair.
ɛ:plɨ N.	apple.
oggaṭṭɨ	together.
oggarṇɛ ga:lɨ V.	to pulvorise.
orpoḍɨ V.	to attack.

olənti F.	wall.
o:i	yes.
kəṭṭamaḷkari N.	a kind of serpent.
kəḍapi V.	to cross.
kəḍsou V.	to delay.
kəṇəki F.	bamboo.
kəppi N.	cup.
kəppali ~ kəpali N.	forehead.
kərgəḷi N.	marble, ball.
kərgəlɛ N.	bangle.
kərgou V.	to dissolve, to melt.
kərči kə:ri V.	to spend.
kərǰurɔ M.	date palm.
kəvi M.	poet, author.
kəsɛ Adv.	how.
kə:ṇi V.	to dig.
kə:ri V.	to do.
kə:li Adv.	yesterday.
kilgi F.	pit.
kilgi Adj.	deep.
kiṣṭi Adj.	difficult.
kakɛči mundu N.	armpit.
kaǰaki N.	coconut skin.
kaja:li N.	collyrium.
kaǰu M.	cashew nut.
kaṭi F.	stick.
kaṭṭɔṇi M.	building.
kaḍlela Adj.	open (door etc.)
kaṇɛ N.	food.
kaṇḍaḷi N.	net.
kaṇḍou V.	to itch, to scratch.
kata:ḷi N.	rock.
katɛ N.	story.
katteri F.	scissors.
kattɛ N.	donkey.
kandi F.	branch.
kannəḍəka N.	spectacles.
kannaḍi F.	mirror.

kansalɨ N.	cheek.
kapasu N.	cotton.
kapalɨ N.	forehead.
kappɛ N.	frog.
kapri F.	tile.
kamanɨ N.	arch.
kampɨ V.	to jump.
kambəḷɨ F.	blanket.
kayiba:ḷɨ F.	saw.
karaḍi N.	bear.
karɛ N.	shore, edge.
kargəḷɨ N.	marble (ball).
karpeṭi N.	carpet.
kali Adj.	empty.
kali:dɨ N.	liver.
kaḷukku M.	darkness.
kalɛ N.	courtyard.
kalɛ Adj.	black.
kalkaṇḍi N.	sugar candy.
kavaṭɨ N.	cup-board.
kavi:lɨ F.	pan.
kavlɔ M.	crow.
ka V.	to eat, to drink.
ka:čɔ M.	loin-cloth.
ka:ṇɨ M.	ear.
ka:ṇḍɨ V.	to thrash the corn.
ka:nčunɔ M.	file.
ka:ṇḍɨ M.	shoulder.
ka:ndi F.	branch.
ka:pɨ V.	to reap, to cut.
ka:pɔ M.	phlegm.
ka:fi N.	coffee.
ka:mpɨ V.	to jump.
ka:yammu Adj.	permanent.
ka:ytɛ	what.
ka:rətɛ N.	bitter gourd.
ka:rɨ N.	car.
ka:lə Adv.	low, down.

ka:laŋgi F.	sock.
kã:salɨ N.	cheek.
kikli kə:rɨ V.	to titilate.
kiḍɔ M.	worm.
kirmɛ N.	mucus, phlegm.
kisɛ N.	pocket.
ki	where.
ki:rɨ M.	parrot.
kuṭumba M.	family.
kuṭou V.	to gather.
kuṭṭɔ M.	he-goat.
kuṇṭɔ Adj.	lame.
kuṇḍɛčɔ M.	squirrel.
kutrɔ M.	dog.
kudkɔ M.	fox.
kuppi F.	glass, bottle.
kubalɨ N.	top of the roof.
kumbarɨ M.	potter.
kuri N.	sheep.
kuruvɛ N.	basket.
kuroḍi F.	coconut kernel.
kurḍɔ Adj.	blind.
kurli F.	crab.
kurši N.	chair.
kuḷḷɔ Adj.	dwarf.
kusakɨ Adj.	rotten.
kusalɨ	rest.
kusou V.	to cause to rot.
kuskɛ Adj.	dirty,bad.
ku:rolu N.	hornet.
ku:li M.	labourer.
ku:lu Adj.	mad.
ku:sɨ V.	to rot.
kelɛ N.	plantain.
kelmbɔ M.	plaintain tree.
ke:kɨ N.	cake.
ke:lɨ V.	to play.
ke:səri M.	mane.

kɛṇḍlɨ N.	candle.
kɛlsi M.	barber.
kɛ̃:sɨ M.	hair.
koǰpou V.	to boil.
koḍu Adj.	bitter.
koḍɛ N.	umbrella.
koḍkɛ ~ kɔḍkɛ̃ N.	shed, hut.
kottumbro M.	coriander.
kobbu M.	sugarcane.
kobbučɛ a:ḷɛ N.	sugarcane crusher.
komḍɔ M.	cock.
kombəsɨ V.	to prick, to stab.
kombanče:lɨ M.	a kind of worm.
koytɔ M.	sickle.
korɛ N.	shovel.
kolndirɨ N.	rat.
kovã:ṭɨ N.	egg.
kovṇḍi N.	hen.
ko:gi F.	mango pit.
ko:gilɛ N.	cuckoo.
ko:ŋkɨ V.	to cough.
ko:ṭɨ F.	coat.
ko:ṇu Pro.	who.
ko:nčɨ V.	to pluck.
ko:lera N.	cholera.
ko:sɨgəḍḍɛ N.	cabbage.
kɔḍkɛ N.	hut.
kɔḍpəṇɔ M.	pitcher.
kɔnɛ N.	room.
kɔdda Adv.	when.
kɔlar	collar.
kɔ̃vaḷa M.	pumpkin guord.
kɔ:ŋku F.	cough.
kɔ: ṭɛ N.	castle.
kramo M.	habit.
kra:yɨ F.	price.
krɨšika M.	farmer.
kla:rkɨ M.	clerk.

kšəmɛ de:sɨ V.	to forgive, to pardon.
kšəyɨ M.	tuberculosis.
gəṭṭɨ Adj.	strong, hard.
gəḍiyara N.	clock.
gəṇṭɛ N.	bell.
gətlela Adj.	closed (door, etc.)
gəna Adj.	solid.
gəruṭa M.	nest.
gərgasɨ N.	saw.
gərṇṭɔ M.	nest.
gəlɔ M.	throat.
gə:ṇɨ Adj	thick.
gɨndi M.	sandle wood tree.
gɨ :rɨ N	house.
gaḍgɔ M.	jar, pitcher.
gaḍḍɔ M.	beard, chin.
gaṇiga M.	oilman.
gaṇḍičɛ mulɔ M	buttock
gadɔ M.	field.
garuḍɔ M.	eagle.
gavaṇɨ M.	wheat.
gā:u N.	village.
ga:ǰi F.	thunder.
ga:ṭɨ V.	to grind
ga:ḍi F.	cart.
ga:ṇilɛ N.	tumour.
ga:rɨ N.	kite, hawk.
ga:lɨ V.	to put.
giḍou V.	to send after.
gilitu:mbu N.	window.
gi V.	to take.
gi:dɨ M.	vulture.
gi:mu M	summer.
gi:lɨ V.	to swallow.
guṭṭu N.	secret.
guntə kə:rɨ V.	to remember.
gundəsɨ V.	to kick.
gubbi F.	button, sparrow.

gurvarɨ Adj.	pregnant.
gurvar ro:u V.	to conceive.
gurətɨ N.	sign.
gu M.	excrement.
gu:mɛ N.	owl.
gu:ḍu M.	cage.
gerɛ o:ḍɨ V.	to draw a line.
gelpaṭɨ F.	cheek.
ge:ṭɨ N.	gate.
goṭṭe ~ goṭṭɛ	at.
goṭṭe ~ goṭṭɛ	nearer.
goḍanɨ N.	godown.
goḍɔ M.	horse.
gončɛ N.	bunch.
gõnsɨ V.	to find out.
go:u M.	husband.
go:ḍu Adj.	sweet.
go:ṇu F.	centipede.
go:di N.	wheat
go:ru N.	cow.
go:la M.	sphere.
go:li N.	a kind of tree.
go:li kayi N.	marble (ball), pebble.
go:vatɨ N.	straw.
gɔ:ḍu N.	gur.
gɔ:tɨ N.	hay, straw.
grənta N.	volume.
gra:ṇɨ N.	eclipse.
gra:mɨ M.	village.
grahisəu V.	to think.
gla:sɨ N.	glass.
čəkrə M.	wheel.
čəkrəvərti M.	sovereign king.
čəḍḍi F.	short pant.
čərakɨ N.	spinning wheel.
čəvkəṭi N.	sash.
čəvkka Adj.	square.
čəvkkɔ M.	handkerchief.

čə:ṇḍɨ M.	ball.
ča:ṭi	whip.
čanṇ ɛ ~ čandənɛ N.	moon-light.
čamčɔ M.	spoon.
čalṇɨ F.	sieve.
čalou V.	to move, to shake.
ča:u V.	to chew, to bite.
ča:ṭɨ V.	to lick.
ča:ṇətəl ɛ N.	baldness.
ča:ṇətəlɛ yɔ M.	bald.
ča:y ɨ M.	tea.
ča:r ɨ F.	gram.
ča:r ɨ Nu.	four.
ča:r ɛ Adj.	oblique.
ča:l ɨ V.	to churn.
čikkəḷɨ F.	mud.
čikku N.	a kind of fruit.
čita:l ɨ N.	deer.
čitra N.	picture.
čimṭi F.	tongs.
čimṇič ɛ gu:ḍu M.	lamp (of oil).
čimmən t ɛ:l ɨ N.	kerosene oil.
čimm ɛ N.	eye-brow.
či:nčɨ F.	tamarind.
či:nčaṭi F.	frying pan.
či:pu N.	bolt, latch.
či:pɛ N.	plantain flower.
čimpɨ ~ čĩ:p ɨ V.	to suck.
či:r ɨ V.	to saw, to split.
či:lɔ M.	bag.
čukkoṭu Adj.	good, strong.
čultɔ M.	paternal uncle.
čulti F.	paternal aunt.
ču:ḍu F.	torch.
ču:lu F.	oven.
četṇi F.	condiment.
čeḍu N.	girl.
čeppu N.	green coconut.

čeɪnbuṭi M.	copper smith.
če:mbu N.	copper.
če:rɨ V.	to graze.
če:lɨ V.	to walk.
čoṭṭ ɛ N.	lame person.
čoṇṭli F.	penis.
čolɔṭɨ V.	to rub.
čo:rɨ V.	to steal.
čolɨ V.	to rub.
čortɔ M.	thief.
ǰəd̃ḍɨ Adj.	heavy.
ǰəbku.	whip.
ǰəmkana N.	carpet, rug.
ǰagɛ kə:rɨ V.	to wake up.
ǰ agɛ ro:u V.	to remain awake.
ǰagɔ M.	place.
ǰamindarɨ M.	landlord.
ǰaylɨkɔ:rɨ V.	to imprison.
ǰalli F.	pebble.
ǰ ãvəi M.	son-in-law.
ǰavli F.	cloth.
ǰ a V.	to go.
ǰ agrut ɛ Adj.	careful.
ǰ a:ŋ gɨ N.	thigh, hip
ǰa:ḍɨ V.	to swell.
ǰa:tɨ F.	caste.
ǰ a:ȡu F.	magic.
ǰa:lɨ F.	plant.
ǰ irou V.	to carve.
ǰiledomru N.	window.
ǰilgɔ M.	boy.
ǰi:ḍ ɛ N.	hood of a cobra.
ǰi:bɨ F.	tongue.
ǰi:r ɛ N.	cumin seed.
ǰivənɨ N.	life.
ǰi:vənɨ Adj.	alive.
ǰuṭṭu F.	tuft of hair.
ǰunɛ ~ ǰuṇɛ Adj.	old.

ǰũ M.	yoke.
ǰe:vu V..	to eat.
ǰɛrṇḍɔ Adj.	old.
ǰɛva:ṇɨ N.	meals.
ǰoišɔ M.	astrologer.
ǰotɛ	pair.
ǰɔ:ḍɨ V.	to thrash, to beat.
ǰo:rɨ Adj.	brave.
ǰo:ru Adv.	fast.
ǰo:sti M.F.N.	friend.
ǰɔ:ḷɛ N.	saliva.
ǰɔ:lɔ M.	jawar.
ṭəkli F.	roof.
ṭəklɛ N.	head.
ṭɨkli F.	branch, twig.
ṭɨkli F.	ear ornament.
ṭe:lərɨ M.	tailor.
ṭɛksi M.	taxi.
ṭɛ:pɨ N.	tap.
ṭokɨ V.	to shoot.
ṭoppi F.	cap.
ṭo:kɨ V.	to shoot.
ṭo:ŋku F.	beak.
ṭɔ:mɛṭɔ N.	tomato.
ḍəkərɨ ka:ḍɨ V.	to belch.
ḍəbbi F.	tin.
ḍali F	mat.
ḍavɛ Adj.	left (hand).
ḍa:mpɨ V.	to shut.
ḍa:vu F.	ladle.
ḍukoru M.	pig.
ḍəŋgiyɔ M.	guord.
ḍebəru M.	louse.
ḍɛrɛ N.	tent.
ḍoŋgoru-ḍoŋgɔrɨ M.	hill.
ḍomparɨ M.	elbow, knee.
təŋgi N.	younger sister.
təmma M.	younger brother.

tətkala Adj.	temporary.
tərkɨ kə:rɨ V.	to guess.
tərnɔ Adj.	young.
tərli ba:i F.	maternal aunt, elderly woman.
tərlɛ Adj.	big, great.
tərlɛ kə:rɨ V.	to swell, to stretch.
təla:tɨ M.	palm of the hand.
təlvarɨ N.	sword
tiččɨ	like.
tɨṭṭɨ Adj.	flat.
tɨṇḍɨ Adj.	cool, cold.
tɨggɨ Adj.	low.
takali N.	spindle.
taṭṭɛ ~ təṭṭɛ N.	lid, pan.
taḍpɛ N.	winnowing basket.
tandalu M.	rice.
tapou V.	to heat, fry.
tambɛ Adj.	red.
tamma M.	younger brother.
tayarɨ	ready.
talatɨ M.	palm of the hand.
talimbu N	pillow.
ta:kɨ N.	butter milk.
tã:ŋkɨ V.	to throw.
ta:ḍɨ F.	palm tree.
ta:ṇə F.	thirst.
ta:marɛ N.	lotus.
ta:lɛ N.	lake.
ta:lɔ M.	cymbal.
tiggatigga.	three by three.
tirŋgovu V.	to steer.
tirgəṇɛ N.	screw.
tilačɛ tɛ:lɨ N.	til oil.
ti Adv.	there.
ti:ṇɨ Nu	three.
ti:lɨ N.	sesamum.
tu Pro.	thou, you.

tuŋkəri V.	to spit.
tuṇḍu kə:ri V.	to break.
tumi Pro.	you.
tumbi N.	black bee.
tuləsi F.	basil.
tu:ki V.	to hang.
tu:pu N.	ghee.
te Pro. M.	they.
tɛ Pro. M. F.	that.
tɛṇlɛ N.	a kind of fruit.
tɛdərnu.	because of.
tɛ:li N.	oil.
to Pro. F.	they.
torã:čɔ Adj.	rich.
tovsɛ N.	cucumber.
to:(v)u V.	to keep, to put
to:ṭi M.	sweeper.
to:rtu N.	towel.
tɔ Pro.	he.
tɔmbɔ Adj.	few, some, little.
tɔrlɔ Adj.	big.
tɔsɔ M.	hare.
tɔ:ṇḍi N.	face.
tɔ:ṇḍi pəsəri V.	to yawn.
tra:si N.	balance.
dəyttɛ Adj.	many much.
dəyri ~ deyri Adj.	bold.
dəklɛ Adj.	small, young.
dəkḷɛmiri N.	black pepper.
dəriyɔ M.	sea.
dərǰi M.	tailor.
dəskati N.	signature.
də:ri V.	to hold, to catch.
də:rnu.	because of, due to.
da Nu.	ten.
dakou. V.	to show.
daklɛ N.	child.
daḍɛ N.	bar.

daḍɔ M.	mollar tooth.
daṇḍɔ M.	crutch.
danu M.	bow.
dali F	mat.
dãvu ~ dã.vu V.	to run.
da:kətrɨ M.	doctor.
da:ḍɨ V.	to send.
da:ḍɛ N.	tusk.
da:ntɨ M.	tooth.
da:rɨ N.	door.
da:lɨ N.	dal.
da:lɨčini.	cinamon.
dã:vu V.	to run.
dã:vu M.	fog.
divɔ M.	lamp.
di:rɨ M.	husband's younger brother.
di:sɨ M.	day.
duŋko:ṭu M.	tobacco.
duŋṭi F.	smoke.
dudačɔ M.	milkman.
dubou V.	to milk.
dušṭa Adj.	wicked.
du:du N.	breast, milk.
du:pɛ N.	grave.
du:mɨkə:tu M.	comet.
du:rə de:sɨ V.	to complain.
du:rɨ ~ du:ru.	far.
du:lu M.	dust.
deyrɨ Adj.	bold.
de:vi N.	goddess.
de:vu M.	god.
de:vdari M	pine tree.
de:vlu N.	temple.
de:sɨ V.	to give.
dɛ:ṇṭɨ N.	stalk.
doggadogga.	two by two.
doḍou V.	to hide.
doṇḍɔ M.	stone.

dorəggɨ Adj.	crooked, rough.
do:(v) V.	to wash.
dõ:u M.	mist, dew.
do:nu Nu.	two.
do:ru M.	rope.
dɔṇḍɔ M.	stone.
dɔḷɔ M.	eye.
dra:kša N.	grape.
dvi:pa. M.	island.
dve:šɨ kə:rɨ V.	to hate
nərsɨ N.	nurse.
nɨmbɨ V.	to believe
nakačɛ ḍɔlɔ M.	nostril.
nakuḍu N.	fuel, wood
nagḍɔ Adj.	naked.
naŋgoru M.	plough.
mačigɛ kə:rɨ V	to blush.
nattər ro:u V.	to remain silent.
naysɛ kə:rɨ V.	to destroy.
narki V.	to groan.
narolu M.	coconut.
narlačɛ tɛ:lɨ N.	coconut oil.
naligɛ N.	tube.
navi:lɨ N.	pacock.
naski F.	nail, claw.
na V.	to bathe.
na	not.
na:i∼na:y.	not.
na:kɨ N.	nose.
na:čɨ V.	to dance.
na:čigɛ N.	shame
na:mɨ M.	a mark on the forehead.
na:ysɛ.	without.
na:vu N.	name.
niṭɨkrɨ N.	star.
nidi N.	gum of the tooth.
nidi M.	treasure.
nibarɨ N	sunshine.

nimbu N.	lemon.
niščəyə kə:rɨ V.	to decide.
nisa:rɨ V.	to slip.
ni:rɨkoṭlɛ N.	chicken pox.
ni:ruli N.	onion.
ni:li Adj.	blue.
nunnu N.	lip
ne:yi F.	river.
neyi pərtonče.	flood.
neyɔ ~ nəyɔ Adj.	smooth.
ne:sɨ V.	to wear.
novɛ ~ nɔvɛ Adj.	new.
novri N.	bride
novrɔ M.	bridegroom.
novvu Nu	nine.
no:ṭɨ V.	to pick up.
nɔ:tɔ.	aim.
nɔ:ṭɔ to:vu V.	to take aim.
nɔrɛ N.	foam.
pəṭṭɨ F.	girdle.
pəḍlɛ̃ N.	cradle.
pəddyə sa:ŋ gɨ V.	to sing.
pəratɨ V.	to turn.
pərikša kə:rɨ V.	to test, to examine.
pəriyɔ M.	stream.
pəsərɨ V.	to spread.
pɨli F.	plank
pakuru ~ pakoru N.	bird.
pakɛ̃ N.	roof.
pakka Adv.	quickly.
pakli F.	petal.
paččɛ̃ Adj.	green, raw.
paṭṭaṇɛ N.	town, city.
paṭloṇi.	behind.
paṭloṇi ǰa V.	to follow.
paḍi N.	female calf.
paḍɔ M.	calf.
paṇi N.	water.

paṇḍrɔ Adj.	white.
paṇṇoru M.	plough share.
panneri N.	rose.
papačɔ Adj.	poor.
pãyãči ṭɨkli F.	sole.
pãyãčki:lɨ M.	ankle.
pãyãčɛ̃ mundarɔ M.	heel.
pãyãcɛ bɔ:ṭɨ M.	toe.
pãyãčɛ mu:ndu N.	foot.
payilva:nɨ M.	wrestler.
payǰamu F.	pajama.
parodɛ N.	screen.
parŋkɨ V.	to scratch.
parpɨ V.	to creep, to flow.
palaha:rɨ N.	breakfast.
palla N.	lake.
palli N.	house lizard.
paḷḷɛ N.	cradle.
pavḍərɨ N.	powder.
pa:kɨ N.	wing.
pa:kɨ ǰo:ḍɨ V.	to flutter.
pa:ṭɨ F.	back.
pa:ṇɨ N.	leaf.
pa:tɛ N.	butterfly.
pa:dɨ V.	fart.
pa:nčɨ Nu.	five.
pa:pɨ ∽ pa:pu Adj.	poor.
pa:maǰi N.	moss.
pã:yɨ ∽ pã:i M.	leg.
pa:ya M.	foundation.
pa:ykanɛ N.	privy.
pa:rivala N.	pigeon.
pa:lɨ N.	root.
pa:laki N.	palanquin.
pa:vɨ V.	to reach.
pa:vsɨ ∽ pa:vsu M.	rain.
pikasɨ N.	pick axe.
pikɛ̃ ∼ pi:kɛ̃ Adj.	ripe.

piŋgaṇi F.	small bowl.
pittəlɛ N.	brass.
pittɨ N.	bile.
pinǰɨ V.	to tear.
pinnɨ N.	pin.
pimpəḷu F.	pihal tree.
pilmpəṭɨ V.	to wring.
pi:ṭɨ N.	flour.
pi:nsɨ N.	feather.
pugou V.	to swell.
pukkoṭu Adj.	useless, lazy.
puja kə:rɨ V.	to worship.
puṭou V.	to break.
puḍe ǰa V.	to lead.
pursɜ N.	a kind of reptile.
puḷači ma:lɨ F.	garland.
puḷoṇu F.	sand.
puḷḷi M. N.	grand chind.
pusla:rɨ M.	fisherman.
pu M.	pus.
pu:ŋkɨ V.	to blow.
pu:tu M.	son, nephew.
pu:rɨ V.	to bury.
pu:ra.	all, full.
pu:lɨ N.	flower.
pũ:sɨ V.	to wipe.
peṭou V.	to burn, to light.
peṭṭi F.	box.
peḍi‿pe:ḍi F.	verandah.
pe:ṇḍɨ F.	oil cake.
pe:rulu M.	guava.
pɛ̃u V.	to float, to swim.
pɛŋka:ṭɨ N.	waist.
pɛ:ṇṭɨ N.	pant.
pɛ:ṇṭɛ N.	bazar.
poggəḷɨ V	to scatter.
poṭṭɔ Adj.	deaf.
poṇi F.	comb.

poṇosu M.	jackfruit.
podri F.	vagina.
poroti V.	to fall.
porlu Adj.	fine, pretty.
polige kə:rɨ V.	to weave.
po:ḍɨ V.	to fall.
po:nčɨ V.	to pinch.
po:palɨ N.	areca nut.
po:rtɨ⁀pɔratɨ V.	to turn.
po:li N.	scorpion.
po:stɨmɛnɨ M.	postman.
pɔḍɔ M.	bread.
pɔ̃:u.	parched rice.
pɔ:ṭɨ⁀pɔ:ṭu N.	belly.
pɔ:ḍɨ M.	blister.
pɔ:lɨ.	fruit.
prəkruti F.	nature.
prəyaṇɨ kərɨ V.	to depart.
prəyətnə kə:rɨ V.	to try.
prəyo:ǰənə N.	purpose.
prartənɨ kə:rɨ V.	to pray.
pravasɨ kə:rɨ V.	to travel.
priti kə:rɨ V.	to love.
prinṭərɨ M.	printer.
plɛ:gɨ N.	plague.
fɛ:nɨ N.	fan.
bəilɨ N.	field.
bəǰǰi F.	a preparation.
bəṭaṭɛ N.	potato.
bəṭani N.	pea.
bəniyanɨ N.	underwear.
bəndərɨ.	harbour.
bəndɨ Adj.	shut.
bəyaŋkərɨ Adj.	terrible.
bərni F.	jar.
bəlišṭa Adj.	powerful, strong.
bəssɨ N.	bus.
bɨḍḍɨ Adj.	blunt.

bagḷɛ Adj.	tired.
baggou V.	to bend.
baŋgarɨ N.	gold.
bačav kərɨ V.	to heal.
bačči N.	sister's daughter.
baččɔ M.	sister's son.
baṇḍelɨ N.	cave.
badalpou V.	to cause to change.
bandou V.	to build.
bappaŋkayi M.	papaw.
baba M.	father.
baysarɨ V.	to come out.
baya:ku N.	woman.
bãvu ~ bã:vɨ F.	well.
bavo M.	material uncle's son.
bašantərɨ kərɨ V.	to transiate.
ba:i F.	mother.
ba:u M.	brother.
ba:ki.	remaining.
ba:kri F.	broad.
ba:gɨ V.	to fire.
ba:ŋgolɨ F.	parting of the hari.
ba:ǰɨ V.	to roast, to bake.
ba:jɨ F.	vegetable.
ba:ḍpɨ V.	to fade.
ba:tɨ V.	paddy, rice.
ba:dkoḷi N.	duck.
ba:ntɨ F.	hay.
ba:ndɨ V.	to tie, to build.
ba:ndɨ M.	rope.
ba:muṇu M.	Brahmin.
bayrɨ Adv.	outside.
ba:ylɨ N.	wife.
ba:rli N.	barley.
ba:lɨ F.	razor, sword.
ba:ldi F.	bucket.
ba:velɨ N.	bat.
ba:vɛ N.	cream.

bigɛčɛ a:tɨ M.	key.
bij̆ou V.	to soak.
biḍi o:ḍɨ V.	to smoke.
bittəlɨ N.	fence.
bitturu.	in, inside.
bida:rɨ N.	hut.
bintrɔ Adj.	timid.
biyerɨ F.	floor.
biyɔnče M.	fear.
biṛudu.	title.
billɨ M.	bow.
biskuṭu N.	biscuit.
bi F.	nut.
bī F.N.	seed.
bi V.	to fear.
bi:kuṇu M.	bug.
bi:gɔ M.	lock.
bi:ṇɛ N.	roots of banyan tree.
bi:lɨ N.	hole.
bukku M.	hunger.
buŋka ~ bu:ŋka F.	land.
buj̆ɔ M.	shoulder.
buḍarɨ N.	rented house.
budvarɨ M.	Wednesday.
bu:kampa N.	earth-quake.
bu:ku M.N.	book.
bu:ŋkɨ V.	to bark.
bu:ŋka F.	land, earth.
buṭsɨ M.	boot.
bu:ḍɨ V.	to sink.
beiṇɨ be:yṇɨ N.	sister.
beṇḍkayi N.	a vegetable.
beṇṇi F.	sowing.
benčɨ F.	cot, bench.
berou V.	to write.
berkɛ ~ bɛrkɛ.	mixture.
berkɛ kə:rɨ V.	to mix.
bestvarɨ M.	Thursday.

be:gini.	quickly.
be:ŋkrɛ N.	black-buck.
be:dɨ F.	gun.
be:yṇɨ N.	sister.
be:ylɨ M.	bull.
bɛllantoṭṭɨ .	belt, girdle.
bɛ:lṭɨ N.	cinamon.
boŋ ǯuḍɔ M.	bud.
boṭṭu N.	scent.
bodkɨ V.	to live.
bodəlɨ .	in place of.
bobbɛ N.	howling, cry.
bomplɔ M.	pumpkin.
bombi F.	navel.
bõ:u V.	to wander.
bo:gɨ V.	to look, to see.
bo:ṭɨ N.	boat.
bo:rɨ V.	to fill.
bo:lɨ V.	to speak.
bo:lɨ N.	word.
bo:sɨ∼bo:sɨ N.	to sit.
bɔ:ṭɨ M.	finger.
bɔ:lṭɨ N.	bolt.
brəšɨ N.	brush.
ble:ḍɨ N	blade.
məṭṭi.	like.
meṭṭɨččɨ N.	like.
məḍəpɨ V.	to fold.
məṇḍɛ N.	skull.
mədi.	middle.
məddəlɛ N.	drum.
məndabuddu Adj.	dull.
məysɨrɨ N.	buffalo.
mɨ:sɨ F.	coal.
maggɔ M.	weaving machine.
maŋ gɔ M.	monkey.
magtɔ M.	beggar.
maǰɛ N.	mole.

maṭiyɔ M.	Churning rod.
maḍalɨ.	coconut frond.
maḍi.	storey.
maḍḍɛ N.	dead body.
maṇai M.	man.
maṇigɨṇṇtɨ F. N.	wrist, ankle.
maṇu:su M.	person, man.
maṇḍi F.	thigh.
maṇḍuvɔ M.	bower.
maṇḍɛ N.	vessel.
mama M.	father-in-law.
mami F.	mother-in-law.
matti F.	mud.
manǰuru N.	cat.
marakoḍappa M.	woodpecker.
marubu:mi N.	desert.
marogu M.	road.
malabɨ N.	sky.
mali F.	storey.
malɔ∼mallɔ M.	attic.
mavši F.	maternal aunt.
masalɛ N.	spice.
masuku N.	bee, fly.
masli F.	fish.
ma:gɨ V.	to beg.
ma:ḍɛ N.	dead body.
ma:ṇɨ F.	neck.
ma:trɛ N.	pill.
ma:ḍiga M.	shoemaker.
ma:ri F.	trouble, plague.
ma:lɨ F.	necklace.
ma:lɨ V.	to wreathe (flowers).
ma:sɨ N.	flesh, meat.
mi Pro.	I.
miŋge∼miŋgɛ	afterwards, then.
minči N.	lighting.
miṭa:yi N.	sweetmeat.
miḍbai N.	midwife.

miṇkɨ V.	to shine.
minnakoḍli N.	King fisher.
miri N.	chilly.
misyo M. F. Pl.	mustache.
mi:ṭɨ N.	salt.
mi:rgolɨ M.	surry.
muŋgulu F.	ant.
muŋ ḷa:rɨ M.	Tuesday.
muŋgusɨ N.	mongoose.
muṭṭa kə:rɨ V.	to finish.
muḍḍolu~muḍḍɔlu M.	washerman.
muṇḍačɛkkɛ N.	pine apple.
muṇḍu N.	dhoti.
muṇḍɛ N.	widow.
muttɨ de:sɨ V.	to kiss.
muddalɛ N.	crocodile.
muddə V.	to breeze.
muddi F.	ring.
munda.	below.
murigɨ N.	animal.
murou V.	to kill.
murkuṭu N.	mosquito.
mula:mɨ M.	ointment.
mulɔ M.	corner.
mulla:ŋgi N.	radish.
musa:lɨ N.	pestle.
mu:gu M.	green gram.
mu:ǰu M.	a species of monkey.
mu:ṭu F.	fist.
mu:tu N.	urine.
mu:tɨ V.	to urinate.
mu:rkɔ Adj.	mad, foolish.
mu:rti N.	statue.
mu:səpɨ V.	to smell.
meččipɨ V.	to be pleased.
meḍkɔ M.	pillar.
medulu N.	brain.
me:ǰɨ V.	to measure.

me:ǰɨ N.	table.
me:nɨ N.	wax.
me:yṇɔ M.	month.
me:ysrɨ N.	she-buffalo.
mɛllɔ Adj.	dead.
mɛ:ṇɨ N.	wax.
moṇṭɛ N.	grasshopper.
moḍḍəlu M.	washerman.
moti F.	nose ornament.
modlɛ.	through.
morou V.	to kill.
movvu~ mo:u Adj.	soft.
mo:ḍu~ mɔḍu F.	axe.
mo:ḍɔ~ mɔ:ḍɔ M.	cloud.
mo:ṇɨ V.	to say.
mo:rɨ V.	to die.
mɔṭṭɛ Adj.	thick, big.
mɔḍəpɨ V.	to fold.
mɔvačɛ masuku M.	honey bee.
mɔ:u M.	honey.
mɔ:ru N.	peahen.
yettarɨ Adj.	high, tall.
yerɨggɨ V.	to lean back.
yerɨpɨ V.	to filter.
ye V	to come.
ye:ḍɨ F.N.	goat.
ye:lɨ F.	creeper.
yɛ Pro.	this.
yɛmɛ N.	tortoise.
yɛrṇḍɛčɛ tɛ:lɨ N.	caster oil.
yɛləmmɛ Adj.	young.
rəkki F.	ash.
rəkšəṇɛ N.	protection.
rətnɨ N.	jewel.
rə:ḍɨ V.	to cry.
rɨŋgɨ N.	paint.
rɨŋgɨ de:sɨ V.	to paint.
rakatɨ N.	blood.

rako:su M.	demon.
raṇãntla Adj.	wild.
ranḍukoru M.	boar.
rayilɨ N.	train.
ra:i M.	king.
ra:kɨ V.	to wait.
ra:gɨ kərɨ V.	to be angry.
ra:tɛ N.	pulley.
ra:ṇɨ N.	forest.
ra:tɨ F.	night.
ra:pɨ V.	to fly.
ra:mpəlɨ N.	a kind of fruit.
ra:vkɛ N.	bodice.
ri:gɨ V.	to enter.
rujǝtɨ ga:lɨ V.	to plant.
ruši M.	sage.
ru:ŋku M.	tree.
ru:pu M.	form.
ru:pɛ N.	silver.
ru:ndu Adj.	wide.
reḍɔ M.	buffalo.
ro:u V.	to dwell, to remain.
ro:vu V.	to stand.
ləḍayi F.	fight.
ləḍayi kə:rɨ V.	to quarrel.
laŋgɔ M.	loin-cloth.
la:gɨ Adj.	sharp.
la:mbɨ V.	to hang.
likku F.	louse.
le:ŋkɨ N.	daughter.
lɛ:mpɨ N.	lamp.
lončɛ N.	pickle.
lo:ṭɨ V.	to push.
lo:ṇi F.	butter.
lo:sunu N.	garlic.
lo:hə N.	metal.
lɔŋkaḍɨ N.	iron.
lɔṭṭɛ Adj.	false.

lɔvaŋgɨ M.	clove.
vəkadɨ N.	medicine.
vəgaḷɨppɨ V.	to praise.
vəraḍɨ N.	marriage.
vəraḍɨ kə:rɨ V.	to marry.
vəǰrɨ N.	diamond.
vaiŋgɛ N.	brinjal.
vaḍou V.	to grow.
vaḍuvoṇu F.	broom.
vaṇṭɔ M.	part, share.
vaṇṭɔ kərɨ V.	to divide.
varɛ N.	air, wind.
varɛ gi V.	to breathe.
varɛ ye V.	to blow.
valɔ M.	golden armlet.
valvi F.	white ant.
vavračɛ N.	servant, worker.
va:vəru kɨrɨ V.	to work.
va:gɨ M.	tiger.
va:ṭɨ F.	way.
va:ḍɨ V.	to grow, to serve food.
va:ṇɔ M.	leather sandals.
va:yṇɨ N.	mortar.
va:sənɨ N.	smile.
va:suru N.	calf.
vima:nɨ N.	aeroplane.
virodi M.	enemy.
višranti gi V.	to rest.
vullanə.	woollen.
vovru M.	spring.
voguru-vɔguru Adj.	light.
voṭṭu.	all.
voṭṭɨ kə:rɨ V.	to gather
voṇi F.N.	sister-in-law.
voṇṭɛ N.	camel.
voppudu V.	to agree.
vorsəru Adj.	full.
volukkɛ N.	bed-sheet.

vo:i.	yes.
vo:u V.	to become.
vo:uru M.	flood.
vo:ḍɨ V.	to drag, to pull.
vo:ḍɛ N.	boat.
vo:ṇi F.	udder.
vo:tɨ V.	to pour.
vo:dupɨ ~ vɔďəpɨ V.	to read.
vo:nti N.	lizard.
vo:ləntɨ F.	wall.
vɔguru Adj.	light.
vɔṇṭɜ N.	camel.
vɔrəkɨ N.	year.
vɔrɛ Adj.	curved.
vɔ̃vɔ M.	ajowan.
vɔ:ṇṭɨ N.	lip.
vɔ:ru Adv.	above, over.
vɔ:lɛ Adj.	raw, wet
vyaparɨ N.	trade.
vyapari M.	trader.
šəŋkɨ M.	conch.
šəri:rɨ ~ səri:rɨ N.	body.
ša:lɨ F.	shawl.
ša:i F.	ink.
šikša de:sɨ V.	to punish.
šilpi M.	artist, sculptor.
ši:ŋkɨ V.	to study.
šva:sɨ gi V.	to breathe.
šva:sɨ so:ḍɨ V.	to sigh.
səkkərɛ ~ sakkərɛ N.	sugar.
səŋkəṭɨ V.	to hit.
səŋkaṭɨ.	disease.
səŋgətɨ.	thought.
səḍilɨ Adj.	loose.
səṇvarɨ.	Saturday.
səñčari kə:rɨ V.	to wander.
səntosəntɨ.	with delight.
sənto:sɨ N.	joy, delight.

səpanɨ bo:gɨ V.	to dream.
səmoru.	in front.
səmdou V.	to subtract
səmpəttɨ F.	wealth.
səmpadənɛ N.	profit, gain.
səmbərɨ Nu.	hundred.
səmbəlɨ V.	to pay.
sərədi F.	turn.
səri:rɨ N.	body.
sərti.	times, turns.
sərpli F.	anklet, chain.
səvkkɛ kə:rɨ V.	to cure.
səvkkɛnayse.	illness.
sɨttɨ.	truth
sɨrḍi F.	chameleon.
sɨrlɨ Adj.	straight.
sɨrtɨ kərɨ V.	to straighten.
sakayɨ.	help.
sagva:ni M.	teak tree.
saŋkɔ M.	bridge.
saŋgate.	with.
saŋkli F.	latch, chain.
sančari.	in the evening.
saṭṭugɔ M.	scraper.
sandɔ M.	joint.
samayə N.	time.
sarou V.	to smear.
savkarɨ M.	money lender.
savli F.	shade, shadow.
sãsva N. Pl.	mustard.
saha:yɨ kə:rɨ V.	to help.
sa Nu.	six.
sa:ŋgɨ V.	to tell.
sa:tə Nu.	seven.
sa:du Adj.	kind, tame.
sa:nǰɨ M.	evening.
sa:ntɨ Adj.	patient.
sa:bəṇu M.	soap.

sabaki N.	sago.
sa:lɨ F.	hide, bark.
sa:su F.	mother-in-law.
sigre:ṭɨ N.	cigarette.
sijou V.	to cook.
simma N.	lion.
siraṇḍi F.	small canal.
silkɨ N.	silk.
sivərɨ V.	to sprinkle.
sĩvovu V.	to sew.
sĩ:ŋkɨ V.	to learn.
si:ŋkɨ F.	sneeze.
si:ŋki V.	to sneeze.
si:ŋkou V.	to teach.
si:ŋgɨ M.	horn.
si:tapəlɨ N.	a kind of fruit.
si: tɔ.	cold.
si:mpɨ V.	to sprinkle.
si:rɨ F.	vein.
si:lɛ Adj.	stale.
sukɛ Adj.	dry.
sukɛ N.	boiled vegetable.
sukurvarɨ M.	Friday.
suḍkɔ M.	sari.
suttəla Adj.	round.
suttigɛ N.	hammer.
sumar.	enough, many.
suri F.	knife.
sula:bəṇi Adv.	easily.
suru kərɨ V.	to begin.
su F.	needle.
su:ṇu N.	daughter-in-law.
su:ṇṭu F.	ginger.
su:tu N.	thread.
su:mbɨ V.	to carry.
su:rya∽su:ryɔ M.	Sun.
suryakanti M.	sun flower.
su:li N.	whirlpool.

su:li ga:ḷi N.	storm.
su:lɛ N.	prostitute.
serɛ N.	wave.
se:ṇḍi F.	tuft of hair.
se:rɨ M.	seer.
se:rsou V.	to join.
sɛkɛ de V.	to foment.
soka:sɨ Adv.	slowly.
soččɛ Adj.	clean.
soḍaṇɨ N.	green coconut.
sodramama M.	maternal uncle.
sonarɨ M.	goldsmith.
sopuru Adj.	lean.
soyrɔ M.	relative.
soropu M.	serpent.
solpou V.	to cheat.
so:ḍɨ V.	to leave.
so:dɨ V.	to seek, to find.
so:marɨ M.	Monday.
so:moru.	opposite.
so:mari Adj.	lazy.
so:mmu⁀sommu Adj.	similar, equal, proper.
so:mmu kə:rɨ V.	to correct.
so:lɨ V.	to skin.
sɔrɔ M.	wine.
sṭa:u N.	stove.
hɨ:gɨ V.	to void extrement.
haḍagɨ.	ship.
havɛ N.	weather.
ha:i N.	sail.
ha:ṇɨ V.	to strike.
ha:lɨ kə:rɨ V	to spoil.
ha:sigɛ N.	bed, matress.
huṭṭu N.	oar.
hogaḷike N.	praise.
hogaḷpɨ V.	to abuse.
hɔ:lɨ N.	hall.

GOVERNMENT CENTRAL PRESS, BOMBAY